UNITED CHURCH HERALD

VOL. 3, NO. 21 NOVEMBER 17, 1960

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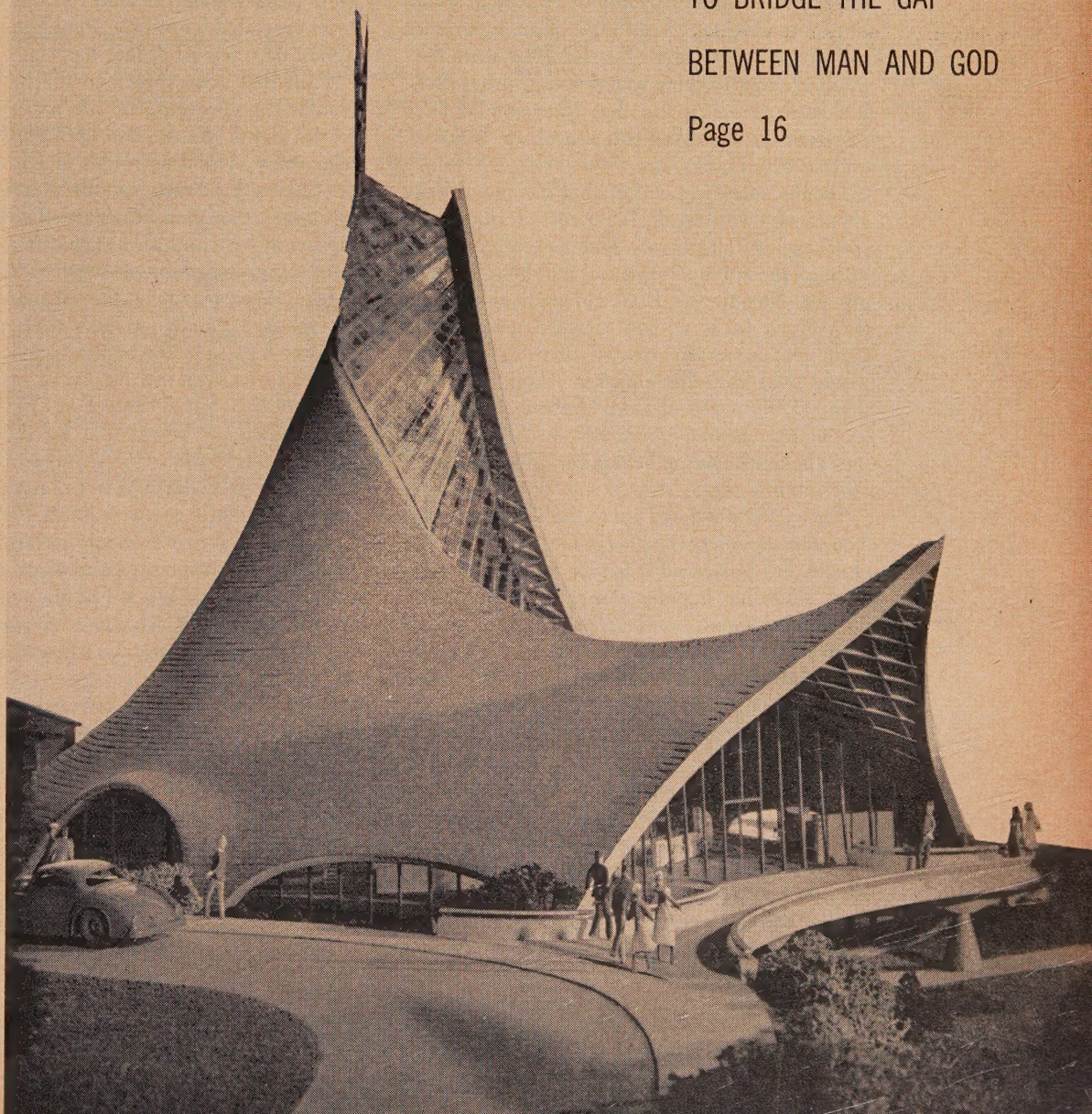
DESIGNED
TO BRIDGE THE GAP
BETWEEN MAN AND GOD
Page 16



World Church
and
the Problem
of Peace
William Robert
Miller

FROM THE CO-PRESIDENTS' VIEWPOINT

REJOICE always, pray constantly, give thanks in all circumstances. . . ." That is an excellent line. Perhaps the King James version of Paul's *First Letter to the Thessalonians* is better still: "In every thing give thanks." The whole of the epistle is comfortable reading—unless one slows down enough to consider what he is reading. That done and the questions put honestly, "What kind of people were they to whom Paul was writing? What kind of an experience were they having as a church? How were they getting along in their social action program?" it comes as a surprise that Paul should have climactically exhorted the church to "rejoice" and to "give thanks."

On the receiving end of that command were people who were weak, fainthearted, impatient, overbearing, suspicious and acquainted with most of the ways of spiritual mayhem, even as are we. Nonetheless Paul, Silvanus and Timothy served them without reward, encouraged them and generally treated them as a father would deal with his children. Paul reminded them of the grace of God, challenged them to live as a redeemed community of God's people and above all charged them to "give thanks in all circumstances. . . ."

This is the word of Paul to the Thessalonians. The message was not written to us but the church has preserved it for us. And it is a relevant, sobering, hopeful word: "give thanks in all circumstances. . . ." In *all* circumstances? In war, hot and cold? In strikes? In hurricanes? In sickness and in death? In a plane crash? Give thanks in the development of armaments capable of destroying civilization? In a lawsuit lodged by a part of a fellowship against the instruments by which the fellowship performs its Christian mission in the world?

Of course we all know (although it is a healthy thing to recall frequently) that the admonition is to give thanks *in* all circumstances, not *for* all circumstances. Only a misanthrope could express gratitude for the injuries inflicted through race prejudice, or for the death of a loved one stricken in youth and strength, or for the divisiveness that weakens and compromises the church, or for a failure in moral rectitude or for any one of a thousand other sad occurrences. But *in* all circumstances, that is quite a different matter. Observe that it is not simply the counsel of a do-gooder or of an incurable optimist refusing to acknowledge evil or pain or defeat when he runs into it. We have here advice from one who had tasted the salt from sweat, blood from murderous wounds and tears cascaded by failure. Paul had learned that a man does not stroll into heaven.

Paul had been informed the hard way that God is the sovereign of life and of the whole world. Better yet, he had learned that the God who rules as well as reigns is a gracious God. In Christ, Paul was taught that God's whole relationship to man is sustained within the discipline of love and always that is a redeeming, correcting, renewing discipline. All the more reason then, whatever the circumstances may be, to give thanks—thanks that our fortune, good or bad, is in the hands of a God whose response to us ever will be one of creative good.

We of the United Church of Christ are aware of crises in the world that by themselves are enough to intimidate the strongest of heart. We are sorrowed by the evidence that some churches are not presently ready to be part of the United Church, and it is admittedly painful to face the fact that in advancing unity there may be further divisiveness. We are permanently abashed by the truth that we know so well what we should do and have not the will and commitment to do it.

Yet in these and all circumstances we give thanks. For ours is a God in whom our oneness *can* at last be found, by whom we *can* be forgiven, from whom we *can* receive strength to overcome our weakness and through whom *may* come resolution of the world's terrorizing crises. "Rejoice always, pray constantly, give thanks in all circumstances. . . ."

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

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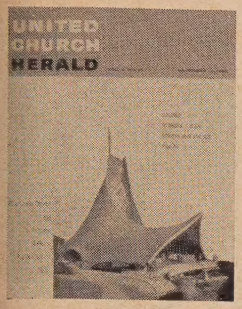

COVER STORY: Excitement, gratitude and enthusiasm were all reflected in the faces of the members of the United Church of Rowayton in Connecticut on Sunday evening, October 23.

After many months of planning and effort, led by a minister and a building committee consecrated to the task, they had just voted to proceed with the building of the new sanctuary pictured on our cover. The photograph is by courtesy of P. E. Guerrero.

The story of the United Church of Rowayton (page 16) and many of the other articles in this mid-November issue were selected to mark the culmination of the Christian Enlistment program, which has been conducted in many member churches of the United Church of Christ.

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The World Church and the Problem of Peace

WILLIAM ROBERT MILLER

THE ecumenical movement suffers from a deep inner contradiction so long as it does not embrace pacifism. The basic question is whether the church, through its faith in a God transcending all nations and peoples, seeks primarily to be international in form, purpose and commitment, or whether it can be satisfied to subordinate its destiny to the policies of nation-states and their alliances.

Outreaching Spirit

It is worth considering, for example, that the United States today is "internationalist" in the sense that it is very active in engaging in cooperation with various groups of nations. Likewise other countries today have a more open and outreaching spirit than in earlier times. We hear little about the national honor of, say, England, Holland or Denmark. Rather it is "the West" or "the free world" that constitutes the boundary, if not the center, of secular loyalty. In a sense this is a step forward from nationalism. But in another sense it is an illusion, for the cleavage between "our side" and "the other" is more deeply felt than any frontier between nations.

It is also an illusion in that the terms of unity are not fully authentic. Roughly speaking there are three camps: the West, the Communist bloc and the neutralist bloc. In each bloc there are centers of power that unite a cluster of nations on unequal terms. Although "the West" purports to defend freedom, it is corrupted by the inclusion of Falangist Spain and a number of other dictatorships. On the other side of the coin the Communist bloc, while perhaps "ideally" as tyrannical as the West is free, embodies a variety of shadings from relatively free Poland to highly regimented China. It is interesting to note parenthetically that both Chinas are for all practical purposes one-party militarized states intolerant of dissent. The difference is that "ours" is corrupt and friendly to us, while the other is efficient and hostile.

The point is that the World Council of Churches does not adequately distinguish between its internationalism, which should be all-embracing, and that of the blocs, which is an internationalism of small worlds. This issue is partly clouded by another quite legitimate one in which the ecumenical movement has made more progress: overcoming divisions between denominations.

Mr. Miller, a member of Riverside Church in New York City, is managing editor of *Fellowship*, the magazine of the Fellowship of Reconciliation. Illustration is by courtesy of the World Council of Churches.

The process of merger among related denominations and the increased respect and fellowship between those that remain separate are surely splendid testimonies to the transcendent power of Christ. So long as differences of language, culture and political systems exist, it is inevitable that such developments gravitate toward national centers as in a national merger of two or three denominations, national councils of churches or national united churches of an ecumenical type. The full dimensions of ecumenicity have to work down to the community level and to the personal level. And they also have to work upward to the world level.

To a considerable extent the World Council of Churches is an ecclesiastical reflection of the United Nations—a cluster of sovereign churches organized on national lines with a general commitment to the principles of Western democracy. It is a body that is internation-

al in principle, but its members reserve to themselves the right to veto or even to accept war in the national interest. In the U.N. we have seen Belgium and France retreat from internationalism into a hard shell of national sovereignty when the Congo and Algeria came under international purview.

National Egotisms

Probably we are past the point of scuffles between denominations on any similar scale. Progress is neither uniform nor easy but it is being made toward such goals as the common communion of all baptized Christians. But what about war? What would be the relationship, for example (and this is a farfetched one, admittedly!), between the Church of South India and the United Church of Canada if war somehow broke out between India and Canada? What would the Canadian church have to say to its communicants about slaying the communicants of the Indian church? And vice versa?

This example is farfetched simply because the relationship of the two secular powers is what it is. The churches of these two countries have not resolved their national egotisms in a common loyalty to Christ. Rather they reflect the harmonious relationships of their governments. For either to pledge peace toward the other would be nothing but a polite gesture.

The question becomes more relevant when we come to the churches that face each other across the Iron Curtain. Both the German and the Czech wings of Protestant Christianity, for example, are full of protestations of love and peace toward one another. But each has taken care not to go so far as to exclude the possibility of joining in the slaughter of the other's members.

Everywhere we see the adoption of pious but noncommittal resolutions about peace, which cast those who adopt them in a benign light, yield nothing, promise no implementing action and, generally speaking, partake of that "cheap grace" that is of man's rather than God's authorship. After all the churchy phraseology is accounted for, these protestations of peace are human —all too human—in their nationalistic biases. The bond of unity between such fair-weather Christians is evidently not a blessed one if it is so shaky.

What is the answer? Is it for conferences and synods to pass clearly pacifist resolutions? There was a certain vogue of such "paper pacifism" in the period between the two world wars. Some pacifists look back on those as the "good old days" when several churches went on record as unalterably opposed to their country's participation in war. If the membership of those churches had been committed to this position, and if the position itself had been truly unalterable, there would have been more conscientious objectors than soldiers when war came—if war indeed had come at all in those circumstances. But the resolutions were not unalterable, nor did they reflect a deeply rooted commitment to pacifism.

Mere Words

This is instructive for our present situation. It is not merely the blandness, the cautiousness of today's church resolutions on peace that are defects; it is also that they are mere words. Even if the words were boldly pacifist, they would still need to be made flesh and dwell among men. The mission of the ecumenical church in the world must be not only international but incarnational —and this is more than a mere play on words.

To be sure, the church—if it is to fulfill its Christian destiny—has to say "no" to the national divisions that confront it. It has to say that in Jesus Christ there is neither American nor Russian, neither mainland nor Taiwan Chinese. And because of this essential unity of the brethren, each should resolve not to take up arms against the other. This word has to be uttered somewhere within the context of the World Council, but it will be a small thing if it is uttered blandly, without costing anything, from a position that is above the battle or far away from it.

To have credence, it must be spoken by a church that is involved in the conflict, in a nation under arms. Let it say: "Whatever others may do, whatever even those in our country who are not Christians may do, we pledge in loyalty to our Savior never to take up arms against the people of other countries. We urge our countrymen who are not Christians to pledge likewise and we urge those fellow Christians who are not our countrymen to pledge likewise. But however they may pledge, we stand fast."

Such a pledge of peace would be only a first step. The next and bigger step would be to turn from the negation of war to the affirmation of peace. The refusal of military service can have validity only as a way of clearing the ground for the alternative of Christian service.

Sincere Conviction

It is ironic that the latter is recognized by nearly every church as nothing more than a grudgingly admitted substitute for military service in rare cases. It is somehow required that a conscientious objector prove the sincerity of his convictions. No such proof is required of the supposed Christian who allows himself to be dragooned into training for war.

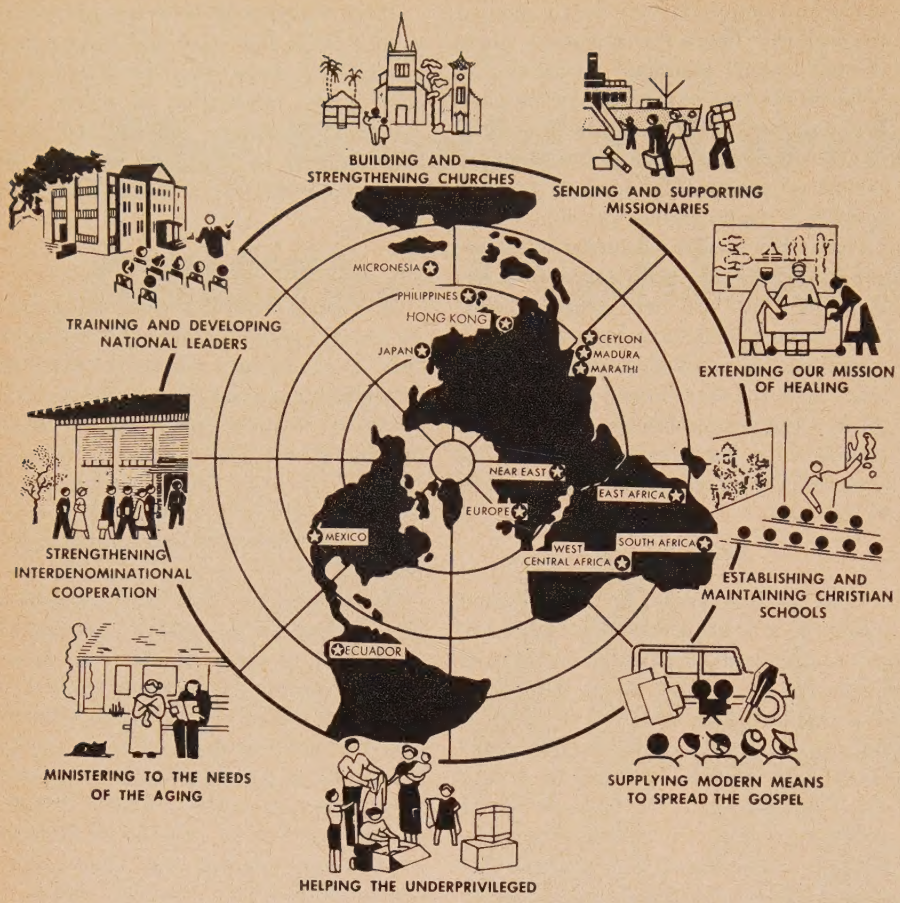
No soldier has ever been refused a gun because he was unable to expound the theory of the just war or to prove that the killing of the enemy is sanctioned by Christ. The church's remissness has not consisted solely in its inhospitality to pacifism but in its failure to confront seriously and follow through on the question of war in all its real implications outside the comfortable surroundings of the seminary and parsonage.

I do not mean to suggest that organized Christian service remains to be discovered by the churches. The growth of denominational and ecumenical work camps shows that the idea is gaining acceptance. But it remains a marginal activity, a minority option.

A church that came to the World Council prepared to say "no" to war would have to come with tangible ways of saying "yes" to peace, of not only preaching but incarnating (for is it not the body of Christ?) God's word to all who are in need. It must not merely file its plea with the government and hope that the government will undertake a witness for Christ in the world. Rather it must, in rejecting military means, totally renounce its position as handmaiden to the state and assume instead the role of pathfinder, pointing the way.

Let the churches of one nation say in effect: "We believe that all Christians are called upon not to do works of harm but to do works of mercy. It would please us therefore if you men of the state would scrap your arsenals of weapons and sub-

(Continued on page 32)



A Call to Implement the 1960-1961 Mission Theme

HELEN E. BAKER

THE 1960-1961 foreign mission theme now being studied in our churches is "Into all the world together." Five little words—a preposition that suggests movement; two three-letter adjectives tied to a noun of one syllable, suggesting an easy journey; and finally an everyday adverb that is as warm and inviting and cozy as an English adverb can be. There isn't a child who has mastered his first-grade reader who couldn't find meaning in these letters of the alphabet strung so successfully in a row. No one is going to label this study theme "missionary jargon."

But is it so simple? Does the simplicity perhaps hide complexities of meaning we might easily overlook? The words may be simple, but not their content. Consider "world." Think how much more simple it was when John R. Mott gave us "the evangelization of the world in this generation." Then we thought of the four corners of the globe and the world meant geography. But today geography is the least of our worries. We can get anywhere (if we omit China, as we seem determined to do) at any time—sometimes earlier by our watches than when we started. The world as geography was simple but not the world that has become an "age"—the age of anxiety, the age of the bomb ("Anno Bombino," satirizes poet Ralph Hodgson), the space age, the revolutionary age. And some of us will never forget the young man with the burning eyes who cried, "the age of barbarism with both the Russians and Americans rattling their missiles."

Barbarism? Barbarians? Have we moved back to the Gauls, the Goths, the Mongols, the Tartars? Is it their kind of world that's been recreated and into which the churches must move?

The point need not be labored. "Into all the world" implies a hazardous, momentous, almost last-ditch journey. Distances do not matter; the jungles are at our doors.

Or consider "together." Life in the churches was less complex for our forebears a century or so ago when they simply avoided being together. The new immigrants set up separate churches to match their language and liturgy. When they looked beyond their own old countries and their new home to Asia and Africa, they regarded every congregation or collection of congregations as a mission, not a church. Slaves sat in balconies and men and women on separate sides of the center aisle!

But think what God has done in our generation to that scandalous simplicity—gathering together into the world church people of every race and tongue and nation and tribe, and almost every communion. This is the glory of his church. Yet we are still so bound by the ways of our fathers, so insensitive, so given to thwarting God's will that "together" becomes our complexity!

He has to speak to us through kneelins. We tremble before iron and bamboo curtains. His gathering together of the universe is delayed while we piddle with barriers and dead ends, with fences and walls, with divisions and fragmentations, with polity and form.

We know some theologians shudder when a layman seems not to understand the doctrinal intricacies that keep us from being "together" and moving "together." But is caution the answer to our needs? Why not big bold dreams, exciting exacting strategies, exuberant abandonment on the part of laymen and laywomen, missionaries and educators, pastors and administrators as we put this 1960-1961 theme into action in our churches? The blessed truth is, of course, that the world, horrible as we have made it, is the world "God so loved." And "together" means divine companionship along the way.

Mrs. Baker, a well-known E and R laywoman, is program co-ordinator for United Church Women and editor of *The Church Woman*.

The President-Elect

"It is in the nature of noble hearts to discover the essential necessities of those times in which they live and to devote themselves to them." So stated the distinguished French liberal Lacordaire at the time of the French Revolution of 1848. For weeks many of us have been so engrossed in the personal political fortunes of Richard M. Nixon and John F. Kennedy that we may be somewhat surprised in these first postelection days to discover that "the essential necessities" of the world still confront us and our Government—and must be met.

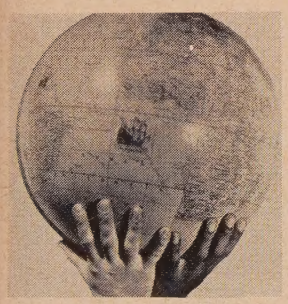
In a world where millions of people suffer from poverty, racial inequality, disease, underdevelopment, illiteracy and other injustices—on which the Communists capitalize—only a humane, imaginative and responsible Government can offer effective answers. These "essential necessities" call as never before for a Government that recognizes the need for innovation and initiative, and is prepared to act resolutely to meet the basic requirements of its own people as well as of the restive multitudes abroad. This is a time for a momentous new beginning in a world shadowed by the threatening menace of nuclear conflict. This indeed is the hour for creative leadership in the White House.

We congratulate our President-elect on his election. His is a Herculean task. The stresses and strains of the Presidential office as presently constituted are almost too continuous and too severe for the endurance of a strong, sensitive man who must cope with each problem with the highest degree of perceptive statesmanship.

The fact remains, however, that responsible leadership as President of the United States involves inescapably a lavish expenditure of emotional, moral and intellectual energy. We fervently pray that the President-elect will be granted the wisdom and strength to recognize and to deal intelligently with the "essential necessities" of this time of trouble:

"God of our fathers, we pray for this nation that the fathers founded. We thank thee for the heritage that has come down to us, bought by other toil and other tears than ours. For great character that has been woven into the fabric of this nation, blessed be thy name. For great leaders whom in crucial times thou hast lifted up to direct this nation's paths, blessed be thy name. Help us today with vision to emulate the heroes of old who feared thy name. Steady our hands to hold firm the torch of the nation's righteousness, which they bequeathed to us. Make stable and wise our minds to be worthy of thy high entrustment, that the light of freedom may not fail. So bless us and all who like us seek thy grace, that upon the President-elect and all the humblest members of this land thy benediction may rest until at last to us and to all other peoples may come the day of brotherhood and peace. Amen."

The Whole Gospel



"You can leave out of your otherwise estimable publication the too-frequent articles on foreign missions," writes a friendly reader of the *Herald*, "and you will increase its interest for me and for many others who feel as I do." In this not infrequent type of friendly admonition directed to this co-editor, we find a curious example of the tendency to reduce and narrow the gospel to a single "special interest" or to some routine variation of a partial theme, whether it be "personal religion," "church news," "think pieces" or "social action." It should be obvious that such a bifurcation of the gospel displaces wholeness by an artificial division that breaks the message into fragmented and partial bits.

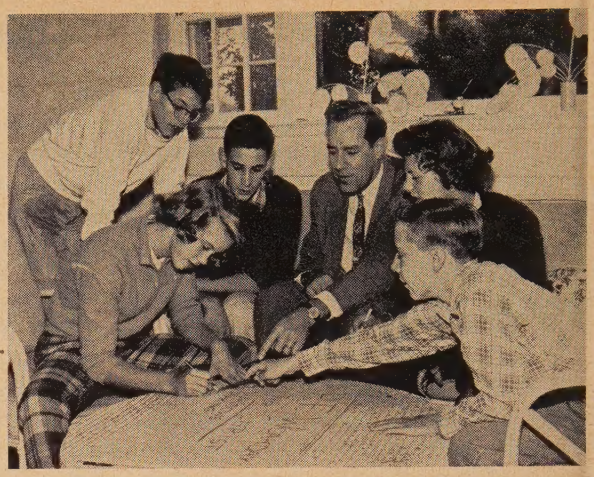
What our particular correspondent fails to appreciate is that the church universal is involved today in one single, dynamic encounter with the world as a whole. The mission of the church is neither "foreign" nor "home." It is neither "social" nor "personal." We need the whole gospel for the whole man in the whole world!

It has also long been our conviction that if and when the Protestant church throughout the world begins at last to think of itself—in every local parish and in all denominational offices—as involved in a single witnessing mission to the totality of mankind, all "special interests" will fall into their proper context in due order. A partial gospel is neither germane nor relevant in one world.

Such a basic reconstitution of the church's purpose in terms of mission (not missions, home and foreign) would not only clarify the modern task of the church for laymen such as our correspondent but would help the church itself assume its full responsibility in the grave task of the ethical regeneration, of the spiritual renewal and of the cultural reconstruction of our disturbed world. What many of us overlook is the fact that the greatest challenge to progress and peace today is presented not by the non-Christian religions with which the earlier mission enterprise was chiefly confronted but by modern secularism in all its devious ramifications, including communism.

We believe that nothing less than the entire gospel, in all its creative and redemptive power, is sufficient now to cope with our human predicament. This journal will not yield to those who want an "abridged gospel," who want their mental torpor pandered to and their spiritual outreach made easy by having its objectives brought within comfortable reach. Today, more than ever, our responsibility to present the central truths of the Christian faith is inescapable. This we particularly emphasize in this month of November, the culmination of the 1960 Christian Enlistment program (formerly called the Every Member Canvass or the Kingdom Roll Call) of the United Church of Christ. avm

Young people made plans and posters at a meeting with the author, the Rev. Edward D. McLane.



Several boys teamed up to wash cars while others did heavy cleaning and gardening.

A day of fu
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EDWARD D. McLANE

Frolicking in these bright autumn leaves would have been a lark if there hadn't been so much work to do for such an important purpose! Church members provided enough jobs to keep teen-agers busy all day.

With teamwork even window washing was easy and fun, girls found.

This is First Congregational Church, Chappaqua, N. Y., where the author is ministerial adviser to Pilgrim Fellowship teen-agers.

A storm the week before gave another opportunity for work! Boys cut fallen trees into firewood for members' homes.

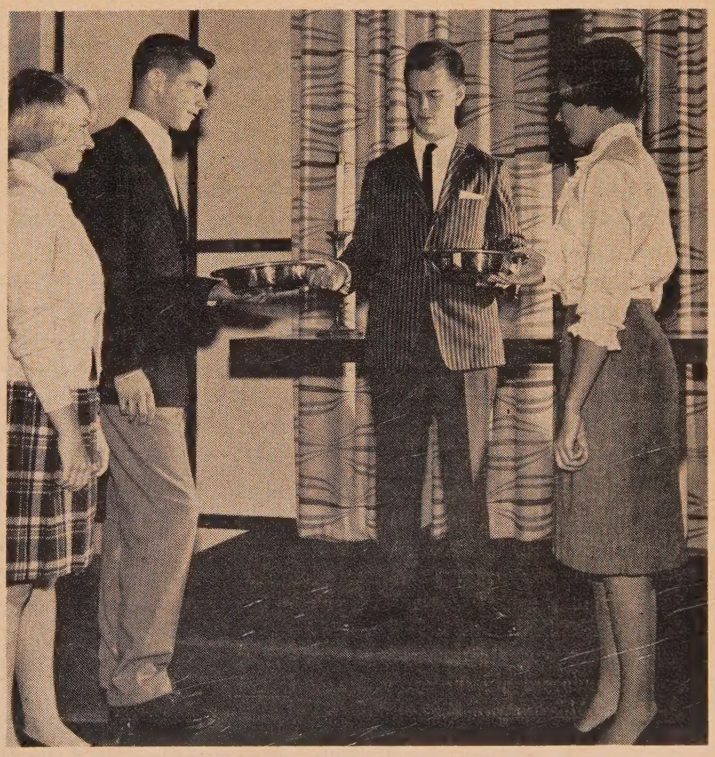
hurch's program

When frost begins to blanket the ground of a morning, leaves swirl into piles in the yard and it's time to chop wood for the fireplace, then 150,000 Pilgrim Fellowship members across the land know that "Work Day for Christ" is here.

Fifty P.F.'ers of First Congregational Church in Chappaqua, N. Y. *(pictured on these pages)* were among those who industriously took up brooms and rakes, axes and polishing cloths on two different October Saturdays. Knowing that all proceeds from their labors would be donated to *Our Christian World Mission,* the teen-agers attacked their jobs with enthusiasm. Some did "one-man tasks" such as baby-sitting. Others gathered at the church and went out in teams, answering requests for their services from members of the church who had seen P.F.'s announcement in the Sunday bulletin.

When all jobs had been completed, the young people brought the money they had earned (totaling about $200) to an evening service of dedication conducted by the P.F. Christian Citizenship Commission. Because these gifts represented wholehearted effort on their part, the teen-agers have a creative part in the church's mission.

At Sunday evening service receipts were dedicated to Our Christian World Mission.



Mr. McLane is minister of education at First Congregational Church, Chappaqua, N. Y. Photos by Irving Christenson.

A Thanksgiving Meditation . . . .

RALPH W. SOCKMAN

BEFORE ME lies a letter of thanks from a man who wrote it to those who had sent him gifts. Here is a passage from it: "Not that I complain of want; for I have learned, in whatever state I am, to be content. I know how to be abased, and I know how to abound; in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in him who strengthens me."

Changes of Fortune

Certainly the person who has learned the secret of how to endure changes of fortune with such serenity has found a security devoutly to be wished. If we could only discover how to be content in both privation and prosperity much of our restlessness and anxiety would vanish. Our composure and even our characters are so often cracked by sudden changes of financial circumstances.

Which is harder on character, a change from prosperity to privation or from privation to prosperity? It has often been argued that the rich are more likely to go wrong than the poor. Such arguments have good gospel precedent, for Jesus often warned that the possession of things is prone to inflate the ego and to dull the sense of need so that the possessor of things lacks the humility and hunger that open the soul to God. However, poverty holds temptations as well as prosperity. On the one hand is the temptation to self-sufficiency, to self-indulgence, to hardheartedness. On the other is the temptation to self-pity, to envy, to bitterness. The letter from which I have quoted was written in prison. The writer had once been up but now he was down. He came of a family proud of its heritage. He had grown up in the social prestige of his group. From all this he had been ostracized. He had been cast off by his own countrymen. He had suffered the cruel distempers of fickle crowds, sometimes being welcomed with applause only to have the mob later turn and stone him. But he clearly showed that he knew how to be abased without becoming sour or self-pitying or bitter.

The reason why Paul knew how to endure adversity is that he had learned how to use prosperity. The process might have been reversed. Some men so school themselves while they are poor that when they become affluent they keep their heads and their virtues. The two lessons go together. It is in the years of struggle and privation that a man learns how to be safely rich. It is in the time of prosperity that we need to acquire the qualities that can keep us contented if and when we find ourselves on the receiving end.

As we again approach our national Thanksgiving Day at a time when many Americans are living in fantastic prosperity and many others find themselves in privation, let us look for the secret that made Paul able both to abound and to be abased.

First Element

The first element that strikes me is humility. The word humility was known among the Greeks and Romans but it was a term almost of contempt. To be humble was to be mean-spirited, a cringing soul. But Jesus took the concept of humility and made it a virtue. And how did he do it? He developed humility by setting man's stature against the measure of God's greatness. In God's presence our pretensions seem petty and our boasted power is dwarfed. In the light of his purity and holiness we see our imperfections and are humbled.

Jesus puts us in the presence of God who dwarfs us, but in the way that a father humbles his child. In a normal family what growing lad does not think his father is wonderful? The little fellow looks up to his father as one who is big enough to do anything. He is humbled before his father but not humiliated because he feels himself a part of his father. Thus the boy is both humbled and exalted by his father's bigness. So it is with us when we feel ourselves in the presence of God. We see how small and dependent we are and we are humble. Yet at the same time we are exalted at the thought of what we are as sons of

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Dr. Sockman is minister of Christ Church, Methodist, in New York City. Photo by courtesy of David W. Corson from A. Devaney, New York.

God and of what we can be through him.

Humility is a virtue; humiliation is an evil. And those who are on the giving end must be humble so that those who are on the receiving end are not humiliated. It would be easy for an American to become "puffed up" as he compares the abundant resources and industrial efficiency of the United States with the materials and methods of the Orient. But we should be humbled by asking ourselves whether we have made correspondingly more out of our vast opportunities than the others have out of their limited possibilities.

If America is to help less-favored nations to their feet, we Americans must learn the Christian spirit of humility. While we are on the giving end we need to remember that we will some day be on the receiving end. Time will see to that. Age or illness brings the strongest of us to the point where we must be waited on. Will that be humiliating to us? Not if we have learned Paul's twofold secret of how to be abased and how to abound.

. . the grace of giving and receiving

Good Gifts

The second element is gratitude. Prof. Henry Nelson Wieman, formerly of Chicago University, suggests that just as the devout Roman Catholic has a string of beads called a rosary to keep count of his prayers, so each of us should make a mental rosary of his most precious memories, including the beauty he has seen, the fellowship he has enjoyed and the good gifts that life has brought him. Professor Wieman would have us frequently count the beads of this mental rosary and give thanks to God for each separate favor.

The idea has merit, for when we start to count our many blessings, to "name them one by one" as the old hymn puts it, we begin to rummage among our memories and we uncover so many forgotten reasons for gratitude. Our minds run back to the days of our childhood when parents sat beside our beds and held our feverish hands. We remember how long we were on the receiving end in our homes.

We think about those who made this land a fit place for our fathers to live in. In early New England it was a Thanksgiving custom to place five grains of corn at every plate as a reminder of those hard days in the Pilgrims' first winter at Plymouth when the food supply was so depleted that only five grains of corn were rationed to each individual at a time. We do well to recall also that on the day when the ration was down to those few grains there were only seven healthy colonists to nurse the sick and that one-half of their number lay in the wind-swept graveyard on the hill. Yet the following spring when the Mayflower sailed back across the Atlantic only the sailors were aboard.

When our minds begin stirring our memories, who does not feel unspeakably grateful for the blessings we take for granted in free countries like the United States: the freedom to worship God according to the dictates of our own consciences, the right of free speech, of a free press and of free public schools? I have traveled through countries whose governments allow no opposition press and where all education is under the control of dictators. Can you imagine what it would be like to live in a land where a dictator's whim might be the law of tomorrow?

And when as Christians we start to count our blessings, our memories go all the way back to Calvary and our hearts well up with inexpressible gratitude. We realize that we are all on the receiving end. No one of us is paying his full way through life. The human race could be roughly divided into two groups: those who think they are giving more than they get and those who think they are getting more than they give. The former are restless and discontented no matter what they have; the latter have peace of mind and contentment with whatever they have.

Paul belonged to the second group. He felt that in whatever state he was, he was getting more than he was giving and he was grateful. He saw himself as on the receiving end. And so are we. Taking it all in all, whether we are in plenty or in privation, we are on the receiving end. And for this we should give thanks to God.

Along with humility and gratitude I find a third factor in Paul's secret of contentment. And that is imagination. If we are to come through changes of fortune without cracking, we must learn to exercise our imaginations.

Imagination plays an immeasurable part in our living, but instead of harnessing it for use people too often let their imaginations run away with them. In these dark and dangerous days we sit around imagining all sorts of things. But let us put a test to ourselves. What direction do our imaginings take? Are we thinking of all the dire things that might happen to us in the future? We might get sick, or we might lose our property or the Communists might take our country over. Why go on? We can all conjure up visions of what others might do to us, whereas we should use our imaginations to picture what others have done for us and what we can do for others. That is the direction our imaginations must take if we are to have Paul's peace of mind either in prosperity or in privation.

Paul's Secret

There is a grace of giving and there is a grace of receiving and the two must be learned together. Charity must be seasoned with charitableness and humility must safeguard us from humiliation. This is Paul's secret. It must be practiced in our most intimate personal relationships as well as in our widest national contacts, for without it the billions we give for relief may only beget future bitterness. If our giving implies a sense of superiority or condescension on our part, it defeats the whole aim.

A few days after the death of his daughter, Oliver Cromwell called for a godly friend to read to him Paul's words to the Philippians with which this meditation began. When the passage had been read, Cromwell said this Scripture had saved his life after a previous tragedy, the death of his eldest son. Then he repeated Paul's words: "I have learned, in whatsoever state I am, therewith to be content." Then and there he exclaimed, " 'Tis true. Paul has learned this and attained to this state of grace; but what shall I do?" A moment later the stern old Cromwell went on to quote Paul's further word: "I can do all things through Christ which strengtheneth me." Then a smile broke over his face and he said: "He that was Paul's Christ is my Christ, too."

DAVID M. STOWE

The celebration of a grea

...the inauguration of

150th

IT WAS a perfectly magnificent celebration—the 150th anniversary of the founding of the American Board of Commissioners for Foreign Missions. For two days, October 11 and 12, the drama of a century and one-half of Christian pioneering around the world was remembered and reconsidered in Farmington, Conn.

This is surely one of the most beautiful towns in America and it was enjoying the most spectacular display of autumn foliage in a decade. The great story, the lovely place, the lavish hospitality, the presence of men and women from all the continents and the islands of the seas conspired to cast a spell upon all those who attended. Now it remains to assess what it all meant and will mean to our wider fellowship.

The most important question is whether this sesquicentennial meeting of the board that opened the era of American foreign missions was primarily the celebration of a great history or the inauguration of a great future. Nobody can really answer that now, of course. The fact that it was autumnal beauty that provided the magical setting might have been taken as a sober portent. More pointed was the thought that there can be few more meetings left for the American Board as such, in view of plans to enlarge that body into an instrumentality for world ministries of the United Church of Christ. Concurrent meetings of the Evangelical and Reformed Board of International Missions in Farmington underlined this limitation on the future of the senior organization, even while lending additional depth and joy to the occasion. Yet there were clear signs that the epic past was really being taken as prologue to a still more exciting age of missions. An African giant suddenly emerging from age-old shadows was almost palpably present to the 225 corporate members. A powerful address by Dr. John A. Reuling, the board's secretary for Africa, drove this African challenge home. It also underlined the profound hopefulness of a living Christian fellowship in Africa numbering nearly 30 million people who maintain faith and witness under conditions demanding more than most of us could endure. In response to that challenge the meeting voted unanimously to set up an Africa Opportunity Fund. As explained on page 15 of this issue, others are being invited to share in this investment in a Christian future for Africa.

Above: Christians from many nations are introduced. At left: Mrs. Horton, Dr. Carleton inspect Samuel J. Mills Jr. memorial marker during a tour.

The theme of the meeting, "Remembrance and renewal," was vividly expounded by Mrs. Douglas Horton in her presidential address. Undeterred by the current theological fashion of loading

history... great future

At opening session Dr. Alford Carleton presented an interpretation of the future of missions.

responsibility for the future on God, she reached back to the motto of those students who sparked the formation of the American Board in 1810. "We can if we will," she said—meaning by "we" the whole Congregational Christian fellowship. In her mind, she said, there is no doubt of the immense, largely untapped reserves of power nor of the board's mandate to help release these resources for effective Christian work.

Adding greatly both to the atmosphere and to the substance of the meeting were some two dozen overseas colleagues of the American Board. Chancellor Otsuka of Doshisha University was one of an impressive Japanese group. Also there were leaders from Lebanon, India, Southern Rhodesia, Ghana, Angola, the Union of South Africa, Ceylon and the Philippines. Many of these were members of the "Mission to America" sponsored this year by the American Board and cooperating state conferences. The only bishop present, Proculo Rodriguez of the United Church of Christ in the Philippines, helped outline "An interpretation of the future." The missionary commitment of his church was stressed as a portent of the increasing partnership of the older and so-called "younger" churches. "We carry the burden of Africa and China in our hearts," he said, "and look forward to the day when it will be possible to add these great lands to the areas where we now send missionaries." In the same symposium the Rev. Samuel Selvaretnam of Ceylon emphasized the continuing need for missionaries. There is little value in making financial grants to missions, he declared, without sending persons to interpret the meaning of the money and to make real and personal the love of God.

Flexibility in action and firmness in principle were stressed by Dr. Alford Carleton, executive vice president, in "An interpretation of the future." Our times demand, for instance, that we don't simply carry on "our own programs" but that we recognize all Christian work as in a real sense "ours." In this cooperative setting we must be sensitive to opening and closing doors, he added, citing Africa as a prime example. New forms of missionary vocation and new patterns of board staffing and operation are also required. "I believe that today we stand before opportunities as great as those that confronted missionaries in far-off lands a century and a half ago," he concluded, "but we face them with far more effective tools in our hands."

Nearly half the corporate members of the American Board attended the meeting in Farmington and all indicated keen interest in more direct participation in the board's work. Each took part in an extended study session devoted to the Christian mission in one of five major areas of the earth. Firsthand reports by nationals and missionaries supplemented the analyses by responsible staff secretaries. Personnel needs were described and the groups discussed ways and means of undertaking missions of interpretation and recruitment in their local areas.

The Irish tongue of Dr. Charles W. Ranson of the International Missionary Council quickly brought the meeting to a high point on the opening evening. The large First Church of Christ in West Hartford was filled with members of the Connecticut Conference and other friends as one hundred missionaries and nationals took their places in the chancel. After an interesting re-enactment of the first meeting of the commissioners in 1810—using the same lovely table around which they met on that occasion—Dr. Ranson spoke.

The courage of the founding generations was demonstrated, he said, in the fact that it required fifty years after the American Board missions were founded for any visible successes to be achieved. Yet the pioneers held fast to their goals until the world opened up to them.

Continued on next page

(Continued from previous page)

Equally notable was the catholicity of their thinking. It was the concept of world missions, he affirmed, that restored the "lost ecumenical vision" of the Christian church.

Perhaps the most poignant moments of the entire meeting came in the middle of an afternoon spent touring historic American Board sites in Connecticut. Two bus loads of people stopped beside a highway where the little Cornwall cemetery lay above a knoll set amid flaming trees under a brilliant sky. There on the hillside was the tomb of Opukahaia, a young Hawaiian who came to this country in 1809 and determined to return as a missionary to his people. Typhus ended his life in 1818 before he could return. But his story inspired the first mission to Hawaii in 1819 under the leadership of Hiram Bingham who said, "I will take his place." Thus Opukahaia became the "spiritual father" of modern Hawaii. Now Dr. Abraham K. Akaka—minister of the Kawaiahao Church built in Honolulu by the Christian kings of Hawaii—stood beside the grave. In true Hawaiian fashion he heaped the flat slab with flowers. First came an orchid lei. Into this frame he poured a large carton of miniature orchids. Then came fragrant maeli leaves, red ginger, spikes of bird-of-paradise, white plumiera and waxy scarlet anthurium. Many of the flowers had been sent by the Hawaiian Evangelical Association, the church body founded by the missionaries.

Then Dr. Akaka spoke simply of the American Board's contribution to his people. "No words can express our gratitude, for what you brought to us was life itself. As I stand here I feel that I have come home. Here was born all that is best in Hawaii today." Then he sang, in Hawaiian, of the city of God that Opukahaia saw from afar, a vision that has inspired the island people since the first mission went to them. Men and women who never, never weep in public found the tears coming out unashamed as his golden voice drifted over the old stones and down the hill near Cornwall. The mission had come full circle. As the ends of the earth and the isles of the sea came home to a Connecticut hillside, Congregational Christians saw more clearly than ever before the beauty of that mission to which God called us 150 years ago and is calling us today.

Dr. Stowe is educational secretary of the American Board of Commissioners for Foreign Missions. Photos by courtesy of the Office of Communication.

Medical Aid for the Aging

F. NELSEN SCHLEGEL

THE Council for Christian Social Action of the United Church of Christ has declared itself in support of national legislation favoring the principle of medical aid to the aging. In its statement the council does not specifically endorse any one of the several bills that have been before Congress this past year.

It says: "We believe the costs of medical service to these persons [retired people with limited resources] should be met in the most equitable manner possible, either through the social security system or through a program of general taxation. . . ."

In 1950 the General Synod of the Evangelical and Reformed Church called upon the churches to study proposals that were then being offered "for meeting deficiencies [in medical care] through universal health insurance and through measures for providing additional professional and institutional resources." Now debate centers around medical care for the aging.

The principal argument of opposition groups has been that a federal medical aid bill for the aging would be the beginning of socialized medicine. We find little evidence of socialized medicine in any of the proposals that have been studied by Congressional committees this year. The controversial Forand Bill, for example, would give the widest possible freedom in the selection of doctors and hospitals. Bills offered by various Senators and by the Administration propose several forms of health insurance with degrees of federal assistance, but in no case have we seen proposals that would bring doctors or hospitals under government control.

The text of the Council for Christian Social Action statement is:

"Whereas nearly every person who reaches the retirement age of 65 can anticipate many more years of life; and

"Whereas statistical studies have shown that retired persons now have a median income of less than $1,000 annually, an amount that is inadequate to meet present human needs; and

"Whereas experience has indicated that the health needs of most aging persons cannot be met adequately on the restricted income usually received after retirement; and

"Whereas there is widespread recognition of the need for careful study and support of proposals for meeting existing deficiencies in health insurance, so that those with limited means may be protected against the insecurity and anxiety of ill health,

"Be it resolved that the Council for Christian Social Action of the United Church of Christ favors legislation designed to provide insurance against the costs of hospital, nursing home, medical and surgical services for all retired and disabled persons, and urges favorable consideration of such legislation by state legislatures and the Congress of the United States.

"We would encourage the purchase of voluntary private health insurance by those who have the means to do so. But we must not lose sight of the inadequacy of these programs to serve many of the neediest cases, and we should recognize the responsibility of all citizens in our industrialized society to share in meeting the health needs of those whose limited resources cannot be expected to pay for adequate insurance. We believe the costs of medical service to these persons should be met in the most equitable manner possible, either through the social security system or through a program of general taxation, so that no aging person shall ever lack proper care because of economic inability or be subjected to indignity in order to qualify for it.

"We look to the time when health insurance programs will provide not only for the costs of hospital, nursing home, medical and surgical care, as suggested in legislation before the 86th Congress, but also pay for preventive care, which can be given at much less expense in a patient's home.

"We urge church members to give careful consideration to this subject and to express their convictions to their respective legislators."

Mr. Schlegel, an E and R clergyman, is field secretary for the Council for Christian Social Action of the United Church of Christ.

ALFORD CARLETON

Christian schools open new horizons to young Africans.

THE AFRICA OPPORTUNITY FUND

At the same meeting at which it observed its 150th anniversary, the American Board voted to establish the Africa Opportunity Fund. Such a fund, just now, represents the same conviction, breadth of concern and flexibility of program that created the board in the first place.

To demonstrate its belief in the importance of extraordinary help to the churches of Africa in their time of crisis —in this "dangerous opportunity," which is another translation of "crisis" —the American Board has voted to start the fund off with $65,000 from its few unrestricted reserves. Additional contributions are expected from those interested in a crash program of advance in Africa, whether within or outside the churches.

The Africa Opportunity Fund will not be used to meet the budget nor the conventional responsibilities of the American Board. If the ongoing program may be compared to the "feeding" of the Christian enterprise in Africa, this Africa Opportunity Fund is needed as a blood transfusion directly into the life stream of the church and its outreach through schools, hospitals and welfare centers.

Specifically in view are the following projects to aid the African churches to make a quick adjustment to these tumultuous times:

Emergency in-service training for pastors whose preparation has been too limited or too provincial in outlook;

A five-year-in-one program of enlargement of facilities for theological training and for secondary education—the two bottlenecks in the whole educational program in Africa;

The maintenance of school programs where governmental grants for education are inadequate or do not exist;

Short-term teacher exchanges between African and American educational institutions;

Medical services, food, clothing and shelter as needed;

Assistance to persons deprived of personal liberty, jobs or property because they have stood for human freedom;

The provision of technicians and administrators in churches, governmental posts and economic fields of critical responsibility. (Trained people are needed fully as much as funds.)

Although much of the Africa Opportunity Fund will naturally be used in those parts of Africa where the American Board is already at work, the fund may be used anywhere in Africa if the comparative urgency of situations elsewhere justifies it. The Congo is the part of Africa now in the news, but the problems represented there have their counterparts throughout the continent.

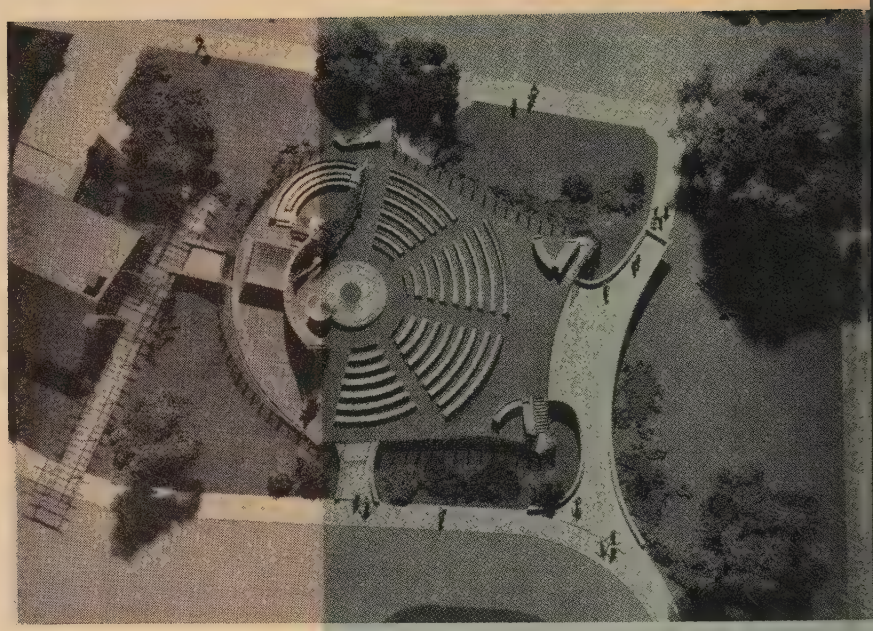
This decision of the American Board to establish the fund was taken with the prior approval of the CC Missions Council and the Executive Committee of the General Council of the Congregational Christian churches. Gifts to the fund carry no apportionment credit.

The Africa Opportunity Fund is entirely over and above *Our Christian World Mission,* the Christian Higher Education Fund and all other programs of support for the mission effort of the church. Those needs are as great as ever and the times demand even more steady ongoing support from the churches.

The plans for the administration of the Africa Opportunity Fund will be worked out in collaboration with the American Missionary Association of the Board of Home Missions, the Council for Social Action and the Congregational Christian Service Committee, for the situation in Africa is a total concern of all of us.

The help of all concerned about Africa is solicited. Tell others. Checks marked "Africa Opportunity Fund" should be sent to Carl H. Holdridge, treasurer, 14 Beacon Street, Boston 8, Mass. If everyone does his part the fund should be in hand before the end of this year.

Dr. Carleton is executive vice president of the American Board. Photo at left above shows church near Dondi in Angola, where American Board missionaries have worked since 1880. Photos by RNS and Leon V. Kofod, Woodmere, N. Y.



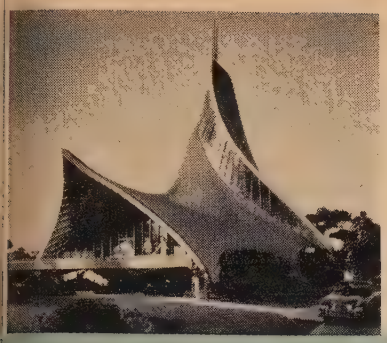
Designed to bridge the gap between

On Sunday, October 23, the congregation of the United Church of Christ in Rowayton, Conn., voted to proceed with the erection of the strikingly modern edifice pictured on our cover and on these pages. Their action was of considerable interest to the people of this small suburban town on Long Island Sound, for in many ways the United Church is the most important center of community life. And it is devoutly hoped that the new house of worship will, through its spiritual impact, contribute to bringing those persons now on the fringe of church activity into direct and active participation.

Organized in 1951 by the union of a Baptist and a Methodist congregation, each too small to be an effective force in the community, the United Church today has a membership of 470. It includes long-time residents of this 300-year-old community, as well as new arrivals from all over the nation who work in New York City and the nearby area but wish to live among the people of Rowayton.

Various religious traditions are represented among the membership and many families have no previous church experience. But they are united by a common belief in the Lordship of Christ and the truth of the biblical faith. In selecting the design for their new house of worship they perhaps had an advantage, explains their minister, the Rev. Donald W. Emig, "in being a relatively young congregation and having grown together in the last ten years." Certain it is that the intensive preparation and planning that went into the new house of worship broadened and deepened the members' spiritual awareness, and forced them to acknowledge the need for a truly vital Christian faith.

Early in 1959 a building committee was formed from all segments of the membership. "We want a new house of worship that will truly meet the needs of this community," the members of the committee were told, "not those of San Francisco or Albuquerque—or even of nearby Stamford. We are all unique." This then was the instruction given to the committee: Build us a new house of worship that will symbolically bridge in terms meaningful for us the gap between



Spiraling stained-glass windows and walls sweeping to a peak symbolize upreach of the human spirit.

Church of the Month

Semicircular arrangement of pews brings congregation close to central elements—altar, cross and pulpit.

man and God

man and God. For the next ten months it led the congregation in a study of such questions as these: What is the church? Who are its members? What are the essential elements of a house of worship and what should it say in this day and age? Then architects were interviewed and Joseph Salerno of Westport, Conn., was selected because of his understanding of the requirements of community worship.

"We may speak of the church as a table, a cross and a pulpit surrounded by people," Mr. Salerno has stated. The closeness of the congregation to these three central elements of the service was achieved in his plans by the semicircular arrangement of pews. "We have tried to achieve a feeling of unity without restriction as to creed, while at the same time providing an atmosphere that will invite private worship," he said.

The main source of light is from a multicolored stained-glass window, which begins at the ground level and spirals vertically to the peak of the building in an ever-widening plane. Within the sanctuary the light is thus concentrated on the three central elements, giving a sense of God's reaching down from above into the midst of a people gathered about in relative dimness of light. The altar table of polished redwood is to rest on a large rock, recalling Jesus' words to Simon Peter: "... on this rock I will build my church." To the right of the altar table will rise a cross of roughhewn wood. On the lower level of the building will be space for church-school classrooms, a parlor and the pastor's study.

Strongly reflecting its locale in color, form and materials, the house of worship will appear to grow from the earth. This effect will be achieved by means of a dynamically flowing roof that also forms the walls. It opens wide at the front to welcome all who would enter and then sweeps back and up to a peak some seventy-five feet over the altar. Projecting upward from this peak is a thin bundle of rods that leads the eye upward and into the sky beyond, symbolizing the upreach of the human spirit toward God and the need for an alive and moving quality in Christian faith.

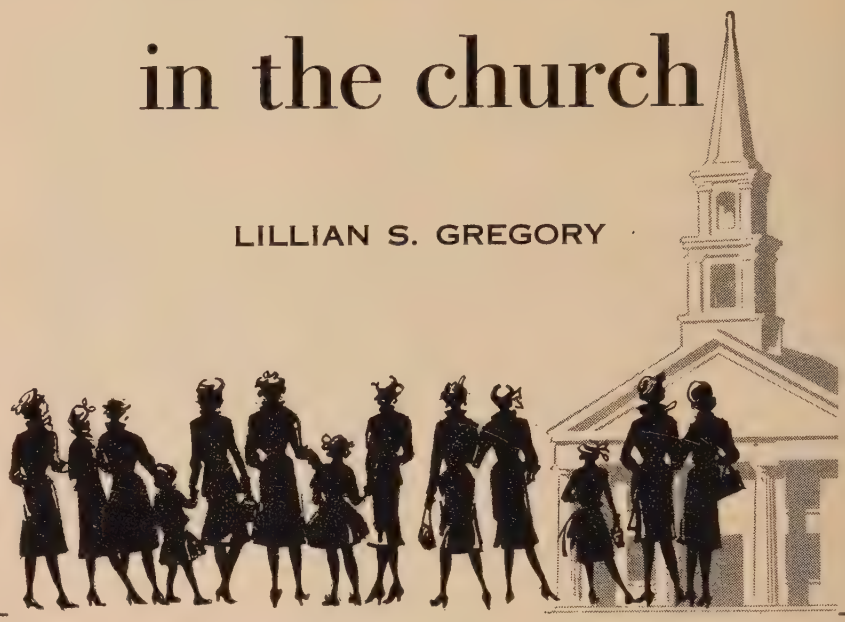
The exterior surface is to be of cedar shingles whose texture and ultimate silver-grey weathering instantly link the building with New England. While the building itself has no direct connection with churches of an earlier day, there is no doubt that this sanctuary is indeed a house of worship through which man and God are brought closer together. In its shape one may sense something of the sea—a shell, a sail—and this is as it should be, for the building stands looking outward through a lovely harbor to the sea and the world of men beyond.

FRANCES S. SMITH

Photos by P. E. Guerrero by courtesy of Joseph Salerno, the architect.

Rethinking women's role in the church

LILLIAN S. GREGORY



OUR primary concern in the CC Women's Fellowship is *Our Christian World Mission.* Neither an auxiliary nor a "shadow church," we exist for the sole purpose of strengthening the local church and its outreach through its whole mission. Stewardship for women obviously follows the same pattern as the stewardship program recommended to all members.

It follows that all our programs and activities are developed for the purpose of strengthening the individual woman and surrounding her with an environment and experience that will enable her to develop her highest potential as a Christian person.

The purpose of the Women's Guild of the Evangelical and Reformed Church is the same as that of the CC Women's Fellowship. Their concepts of stewardship are the same although their methods of receiving and sending gifts are different in some respects.

Large budgets in local women's groups are discouraged because these necessitate plans for raising money. If women are involved in money-raising their energies are so concentrated in that effort that they are denied the experiences that are the basic concern of the organization—worship, study and service. As a result, some groups are recommending a unified budget in which the finances of the Women's Fellowship are included in the total budget of the congregation as are the budgets of the church school, choir or any other church agency. Thus all efforts of the women can be concentrated on giving to *Our Christian World Mission* and to the support of the local church.

Wherever possible we discourage church leaders from going to a women's group to urge them to back a building program or some other item that needs financial support. Women are members of the church first and should make their contributions through the church meeting as does everybody else—not in separate units.

When women's work is included in a unified budget for the congregation, we recommend minimal provisions such as these: sufficient funds for materials and literature for each of the six departmental work chairmen and the president and officers; money for the rental of audio-visual aids in program development; a fund to send delegates to meetings such as interdenominational missionary conferences, schools of missions, the Council for Christian Social Action seminars, tours and even association and state meetings of the Women's Fellowship.

Funds should also be set aside for honoraria for a limited number of speakers who might be invited to address the local group and, because it is a women's organization, there should be a minimal fund for decorations, flowers and small gifts to shut-ins or members who are ill. Some groups also have a budget item for child care so that young mothers may attend the regular Women's Fellowship meetings.

If the Women's Fellowship budget is not part of the total church budget but is a separate item to be raised by the women through direct giving, there should be a column in that budget for "others." This would include *Our Christian World Mission,* Friendly Service materials, special church projects, the Women's Fellowship of the International Congregational Council, United Church Women as well as some interdenominational projects such as the Japan International Christian University, the American Leprosy Missions, the American Bible Society and the Committee on World Literacy and Christian Literature of the National Council of Churches.

We discourage donations to civic and secular drives from our organizational budgets although it must be understood we do not discourage the drives themselves. Our feeling is that because the Women's Fellowship is a church organization, its giving should be church-related. Our Christian responsibility to these laudable civic causes should be discharged as individuals.

Miss Gregory is executive secretary of the National Fellowship of Congregational Christian Women. Illustration by courtesy of CC Missions Council.

I have said that our first concern is for *Our Christian World Mission* and no effort must detract from that. Church women have two further ways in which they can support this mission.

The first is the Woman's Gift, a second-mile-plus gift. It has no apportionment credit in the local church and goes to the denomination's boards and agencies to be divided as is the apportionment dollar. The CC national women's organization confers with executive heads of the four agencies of the denomination to determine the projects for the Woman's Gift. The value is not in the writing of a check nor the taking of an offering. The significance is rather that the individual woman, in the routine of her everyday Christian life, is supporting these worthwhile projects to help others through the Woman's Gift.

The second additional way of giving —and this is certainly unique with church women—is Friendly Service, a material aid program. Friendly Service involves making garments and layettes for refugees and other needy persons and supplying medical instruments and innumerable other items for mission institutions at home and abroad. Each year such gifts amount to about half a million dollars in value. Good used clothing is shipped both to the Congregational Christian Service Committee and to thrift shops all over the country. In fact, some of our institutions in the South would not be able to stay open if it were not for the sums of money they receive from the thrift shop.

Beyond these ways of giving, our church women involve themselves in certain cooperative and interdenominational enterprises such as the Japan International Christian University, American Leprosy Missions, American Bible Society, the Committee on World Literacy and Christian Literature of the National Council of Churches, as well as the International Congregational Women's Fellowship, United Church Women and the Migrant Ministry of the National Council of Churches.

Although we discourage the money-raising plans that belong to a former era, we pay tribute to women who had no other means except the bake sale, the church supper and the rummage sale to raise money for the mission of the church. And frankly, there are probably many churches across this country that would not be open today if it were not for the devoted service of such women who conjured up all sorts of methods to raise money to keep the church going. I am certain that the original women's boards of missions that supported the American Board so admirably in the past raised a great deal of money by methods we do not approve of today.

One of the arguments that comes up when we talk about direct giving is that if all these money-raising activities were to be done away with, church women would miss the experiences of working together that come with bazaars, bake sales and church suppers. But this does not necessarily follow when we put our emphasis on church-related programs. Women can have just as much fellowship as they ever did in making things for Friendly Service, collecting, pressing and mending clothing for refugees or for local institutions, and cooking, if they must cook, for the family-night supper.

Money-raising schemes such as selling vanilla or get-well cards or scouring pads are frowned upon by many women's groups because they lower the dignity of the church. Whereas the rummage sale has been a veritable epidemic and still is very popular in some places, many women have begun to resent the time it takes. The average church today sorts the best clothing that comes in, packs it and sends it for eight cents per pound to the Congregational Christian Service Committee or to one of the depots of Church World Service. As for the remainder, people of the church and community with growing families on low incomes and without relatives nearby may be helped through exchanging clothing at a rummage sale. Some church women, however, take such rummage sales out of the church into some vacant store or building and conduct their thrift shops from there.

In conclusion, it is the concern of the Women's Fellowship that women have church-related programs and do not become so occupied with the financial obligations of the church that they lose sight of the fact they are organized to worship, to study and to serve. Women are not a group to be used to pad out the church budget, but are in the fellowship to learn to be good members of the church, to grow and develop so they can serve in the wider work of boards and committees of the local church. This is woman's rightful place in the membership of the Christian church of the twentieth century.

Midwest Regional Meeting

Congregational Christian laymen and ministers from nineteen states considered their responsibilities, ranging from their immediate neighborhoods to the community of nations, at the annual Midwest Regional Meeting in Des Moines, Iowa, October 18-20.

The keynote challenge came from Dr. Nels F. S. Ferré, Abbot Professor of Christian Theology at Andover Newton Theological School, who declared that the choice facing Western civilization today is Communist domination or a new Reformation.

From his vantage point as a nongovernmental representative at the United Nations, Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, declared that lack of confidence is the basic stumbling block to disarmament.

Mrs. Theodore O. Wedel of Washington, D. C., a past president of United Church Women, spoke of the Christian's responsibility for freedom. She urged the delegates to "demonstrate the values that we hold dear," but "not to deny others freedom to live as they want."

At a Wednesday evening banquet, the 150th anniversary of the American Board of Commissioners for Foreign Missions was celebrated. The overseas and homeland ministries of the churches also were the subject of luncheon addresses by Dr. Robert W. Spike of the CC Board of Home Missions and the Rev. B. Kenneth Anthony, representing the CC Service Committee.

At the closing session of the meetings, which were held in Plymouth Church, Dr. Herman F. Reissig of the Council for Christian Social Action called for greater personal participation by churchmen and women in politics. "We must help to clarify the issues and make government what, in the economy of God, it was meant to be . . . a true servant of the image of God in men and women," he said.

Biblical Sites Rediscovered

SHECHEM

Most of us enjoy digging into the past—turning over the remains of an earlier day and seeing how an older generation actually lived.

That in a sense is precisely what archeology is—the study of the life and the culture of the human race as disclosed by excavations.

In this series of brief articles our purpose is to suggest what the excavators at work in the Holy Land are contributing toward an understanding and exposition of the Scriptures.

THIS was an exciting summer for thirty-two American archeologists who pitched their tents in the shadow of Mount Gerizim for eight weeks and lived and worked on the site of the biblical city of Shechem. How real the Bible's history must have seemed to these men, standing where Jacob and Joshua once stood, exploring the fortress gate of King Jeroboam, working amid ruins of walls that once guarded Israel's capital city! And how thrilling it must have been as they brought to light ruins from the time and place of the biblical stories we know so well.

Buried today within a 25-acre mound in Jordan is the city that has borne the name Shechem for more than 3,800 years. It has "deep religious associations far older than Jerusalem." It is mentioned again and again in the scriptural record of the people of Israel.

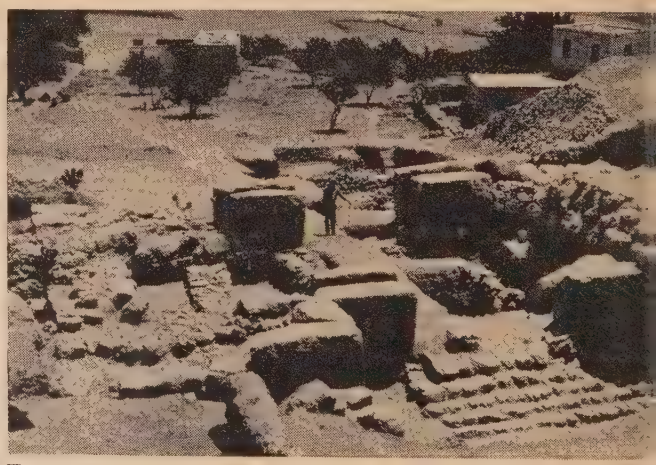
Abraham passed through Shechem on his journey from Haran in northwest Mesopotamia. Jacob bought land near the site "for a hundred pieces of money," the Bible tells us. Nearby he pitched his tents, erected an altar and made a new covenant with God.

Near Shechem Joseph's brothers herded sheep for their father, Jacob. After the exile in Egypt, when the Israelites entered the Promised Land under Joshua's leadership, they brought back Joseph's bones and buried them just outside the city. It was at Shechem that Joshua gathered together the people of Israel to deliver his historic farewell address. Here he charged them to keep a new covenant with God. "At Shechem . . . Joshua wrote these words in the book of the law of God; and he took a great stone and set it up there under the oak in the sanctuary . . . as a witness" (*Joshua* 24: 25-27).

We read in *Judges* 9 how another tribal hero of Israel, Abimelech, became king of the men of Shechem and put down a revolt there. In still a later era, after the death of King Solomon, all Israel assembled at Shechem to make Solomon's son Rehoboam the new king of Israel. When the ten tribes revolted and formed the Northern Kingdom, Shechem became the capital city for King Jeroboam I.

From the fourth century B.C., the city was the religious center for the Samaritan people. Although related ethnically and religiously to the Jews, the Samaritans set their altars on nearby Mount Gerizim rather than in Jerusalem in memory of the early biblical covenants made on the mountaintop. The Samaritans appear, of course, in the New Testament record. We know that Jesus traveled and preached in their territory. His conversation with the woman of Samaria (*John* 4: 5-30) took place at the historic Jacob's Well at the site of Shechem itself! The well is still there today.

At Shechem American archeologists have unearthed Abimelech's temple fortress (center) and parts of city wall (foreground).



Twin pillars mark the east gate of the capital city. Guardrooms (front left) date from Joshua's, Jeroboam's eras.

the first capital

About the time of World War I archeologists went to Shechem in search of evidence of this rich biblical past. A German and Austrian expedition, working intermittently until 1935, discovered a 35-foot-high fortification wall, a huge city gate and a thick-walled temple dating from the fourteenth century B.C. But their methods were inadequate and many unanswered questions remained when the American expedition arrived at Shechem in the summer of 1956. Sponsored jointly by Drew University in Madison, N. J., and McCormick Theological Seminary in Chicago, the team went to work with the most modern techniques. The Shechem project developed into the largest American archeological expedition in the Holy Land. Its aim was threefold: to learn more about Shechem's history, to train teachers and students in the best archeological methods and to conduct a "model dig" that might influence future American work at biblical sites.

"The fact that some of the ancient ruins of Shechem were exposed as a sea of unexplained rocks and pits by the expedition of many years ago created a special opportunity," explains Dr. G. Ernest Wright, Harvard Divinity School professor who directed the project this year. "It was . . . a jigsaw puzzle of vast complexity, an intriguing challenge. If we could dig and figure out this place, we could do the same anywhere!" So the Americans went to work.

In the 1956 and 1957 seasons some members of the group concentrated on exploring the ruins of Shechem's fortifications. A massive wall surrounded the city about 1600 B.C., they ascertained. Inside this rampart a second row of fortifications was erected in a later era. But the tall east gate of the city must have been the weak point in Shechem's defense. The ancient battle scene could almost be re-created as archeologists came upon evidence that the gate had been battered and broken in by several successive enemy onslaughts. Among the later fortifications they discovered guardrooms that were in use when Joshua called the people to Shechem for his farewell address. And half-hearted repairs of the wall, made by Jeroboam I at a still later date, could also be distinguished.

Meanwhile other archeologists in the group were at work at a huge block of rock that had been uncovered but never explained by their German predecessors. This must have been a fortress-temple, Dr. Wright decided. Careful exploration proved that he was right. These rocks were part of the fortress-temple of Baal-berith ("the Lord of the covenant") where Abimelech worshiped God and put down a fierce revolt about 1150 B.C.

SARA KINNE

Miss Kinne is a member of the *United Church Herald* staff in New York. Photos by courtesy of Prof. Lawrence E. Toombs, Drew University.

Between Mounts Ebal and Gerizim is Joseph's tomb (in domed building).

In the summer of 1960, profitable "finds" continued. The palace that stood in Shechem from about 1750 to 1650 B.C. at the time of the Hebrew patriarchs was unearthed. "This had been destroyed and rebuilt twice," Dr. Wright explains, "and it was quite a job, still unfinished, to disentangle the walls and floors of each phase." Digging at a new spot on the site (untouched because the Germans' tents had stood there), the expedition worked concurrently on an entirely different project. Its members explored different strata of the private houses of the city and took first steps toward providing information on the Samaritan residents in the few centuries just before the New Testament era.

So work at Shechem is by no means completed. Archeologists will continue their research when they return in the summer of 1962. They will delve deeper into the Samaritan residential ruins and investigate another set of ruins discovered this summer—evidences of a Chalcolithic civilization much older than the other settlements discovered on the site thus far. The summer of 1960 was one of "hard work and splendid accomplishment," Dr. Edward F. Campbell, the assistant director of the expedition, sums up. But work to uncover still other evidences of Shechem's fascinating biblical past will go on.

BOOKS

THE GOD WE TRUST

By Walter M. Horton *(Judson Press, $1.00, published for The Cooperative Publication Association)*

"CAN WE live without trusting something?" is the title of the opening chapter of this little book, which is recommended highly to anyone who has serious questions and doubts about what have been traditional Christian answers to man's current situation. Written for individual as well as group study, the book is very lucid and interesting. It is not difficult to read but it packs real substance into its pages.

Divided into three parts, it moves from consideration of "God and the idols" through "What God is and does" to "God and ourselves." The book as a whole is a "study of the meaning of Christian faith in God—the God whom Christ taught us to trust."

The final section of the book contains resources for group as well as private study: biblical readings, allied books and questions for discussion and deeper personal thinking.

This is a "primer" in basic Christian teachings. It does speak in a vernacular that lay people will appreciate.

Hartland H. Helmich
Director,
Department of Campus Christian Life,
Evangelical and Reformed Church.

THE LIFE AND THOUGHT OF KIERKEGAARD FOR EVERYMAN

By John Gates *(Westminster Press, $3.00)*

ALMOST everyone knows that the melancholy Dane has left a permanent mark on Christian thought, and a few people have gone to his murky writings direct for the shock treatment they administer. Most of us, however, need a competent therapist for the session and here is one. The plain man, at a loss as to what "existentialism" may be, can here find its roots in Kierkegaard exposed.

Hanging his work on a biographical structure, including consideration of Kierkegaard's continuing succession of personal crises and published works, Professor Gates profiles the Dane, both the outer and inner man. Here is the spiritual restlessness, the attack on conventional Christianity, the moody self-examination, the thinly veiled and incessantly autobiographical method put before us in one slim, useful volume.

Strange that now almost one hundred years later Kierkegaard stands forth with power. He was too strong for his contemporaries—in his criticism and in his full facing of the paradoxes of the Christian faith. We have made him a little too fashionable in our time (how he would rebel at being the center of a cult!) but the power is there and Dr. Gates, a professor at Westminster College in Fulton, Mo., lets it come through.

Harland G. Lewis
Minister,
First Church of Christ (Congregational),
Farmington, Conn.

FROM PATRIARCH TO PROPHET

By Allen G. Wehrli *(The Christian Education Press, $3.00)*

I HAVE long counted myself among the privileged group of "Wehrli birds." We are sorry for all who have missed association with this stimulating and original professor of Old Testament at Eden Theological Seminary in Webster Groves, Mo. Long may he elude the benignly but relentlessly pursuing title of emeritus!

A highly appropriate subtitle for Professor Wehrli's remarkable new book might be "Yesterday when it is not past." When yesterday or the day before yesterday finds itself in the hands of Allen Wehrli, it is *not* past. In this book the times and characters of the Bible are as present as though they were on a "Person to Person" television program with Dr. Wehrli substituting for Edward R. Murrow. If the co-editors of *United Church Herald* were to print all the passages that I have underscored they would need to assign this entire issue to the one review. I shall mention only a few.

In the chapter entitled "Rams in the bushes" we read in the discussion concerning Abraham: "The sacrifice of another generation of the world's youth for peace is all too likely what we shall see again. Ironically enough, the fathers continue to vindicate their piety, and of course their politics (these go together), at the terrible price of slaughtering their own sons, even as the pious Abraham was fully prepared to do. . . .

"With superb brevity the story suggests that the ram in the bush had been there—available all along to the unseeing Abraham."

Later, commenting on the "incorrigibly gracious Isaac," our incorrigibly blithe (but never facetious or sacrilegious) observer remarks: "It is one of the most popular American fallacies, eternally current and one which many clergymen have quoted, that the way of the transgressor is hard. As a matter of cold fact, however, experience teaches that at the outset the way of the transgressor is not hard; it is easy. Transgressors usually have a good time transgressing; otherwise they wouldn't transgress."

"Jacob . . . is a more colorful personality than his father. . . . (He was) an executive. He left the wild animals to Esau while he took care of the tame ones. One can calculate better with the latter; they are always available, and there is less risk involved."

In Dr. Wehrli's book Moses is obviously in a class by himself—between patriarch and prophet. In this section we see vividly, intimately, the "interplay between a people, their leader and their God." In one place our author exclaims in admiration: "How swiftly these classic stories move! What a radio announcer today would spend half an hour developing, or a lecturer for that matter, they accomplish in a few sentences, and there is progression in the narrative."

Especially penetrating is Dr. Wehrli's treatment of the tremendous yet incomplete character of Moses. He was "unable to speak well enough to make people listen or to make them understand. . . . His brother Aaron was congenitally and convincingly eloquent but . . . did not know what to say. . . . If the prompter were missing, the same Aaron would settle for golden calves."

When we reach the prophets, certain less well-known ones are deliberately chosen. "The little volume of *Haggai* is a great book, though written by a little man who was in no sense an Isaiah." So too with *Habakkuk.*

Lastly, how modern is the *Book of Daniel,* written about that "group of deportees," those four bright young men with their daring religious faith!

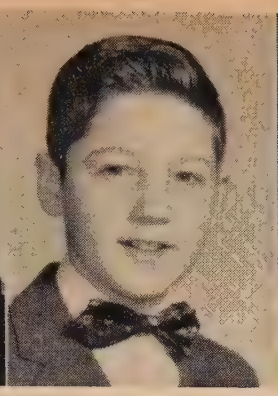
One point of difference between reviewer and author: when, in discussing brave leadership, Professor Wehrli naturally alludes to the Maccabean family, he writes that their success "marked the last flare-up of Jewish nationalism before it went down forever, a tiny desperate imitation of the Davidic empire."

Forever? Those of us who must perforce admire the spirit and dedication of the builders of present-day Israel must feel that the intrepid prophets of old would welcome them and their new nation to their goodly fellowship. I can only say that Professor Wehrli's personally conducted tour from patriarch to prophet is a vivid stimulating experience—one I am glad I did not miss.

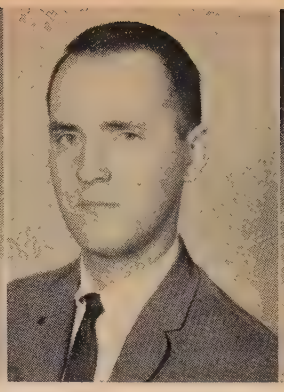
Park J. White, M.D.
Member, Pilgrim Congregational Church, St. Louis, Mo., and a member of the Council for Christian Social Action.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

Bruce K. Beck


David Obersheimer

Faye Beitzel


William R. Spaulding

Mrs. Arthur M. Krueger

1960 E and R Stewardship Project Winners

PAUL E. STRAUCH

WINNERS in the thirty-eighth Annual Stewardship Project of the Evangelical and Reformed Church were selected recently by a committee of judges. The project is sponsored by the denominational Commission on Stewardship.

Participation in the 1960 project broke all records. Individuals from over one thousand local churches throughout the United States submitted entries.

The Stewardship Project is part of a year-round educational program. The general theme assigned for 1960 was: "Christian stewardship strengthens today's family."

A total of 250 awards was given in five age groups for posters, essays, plays, poems and hymns. Pictured above are several first-place winners *(left to right):* Bruce Beck, Burlington, N. C., for his hymn in Group A (9-11 years of age); David Obersheimer, who is a resident of West Seneca, N. Y., for his poster in Group B (12-14 years of age); Faye Beitzel, New Philadelphia, Ohio, for her play in Group C (15-17 years of age); William R. Spaulding of Louisville, Ky., for his poem in Group D (18-25 years of age); and Mrs. Arthur M. Krueger, Plymouth, Wis., for her play in Group E (25 years and over).

Other first-place winners in Group A were Cherie Lynn Klein, Mishawaka, Ind., for a poem; Diana Schreiner, Rock Island, Ill., for her poster; Robert Begert, Buffalo, N. Y., for his essay; and Mary Kay Miller, Valmeyer, Ill., for her play.

In the 12-14 years of age group the first-place winners were: Janice Boll, Buffalo, N. Y., for her essay; Barbara Jean Franz, Geneseo, Ill., for her play; Cathy Bennett, Inglewood, Calif., for her poem; and Dale L. Ratcliff, California, Mo., for his hymn.

The judges selected as the best entries in Group C the following: Kathy Kuhn, Manilla, Ind., for her poster; Fred C. Billmyer, Sellersville, Pa., for his essay; Judith Morrison, Youngstown, Ohio, for her poem; and Jeannette Nehls, Elliston, Ohio, for her hymn.

First-place winners in Group D included: Naomi Krueger, Plymouth, Wis., for her poster; Mrs. Leonard Hunsucker, Lexington, N. C., for her essay; Mrs. Nancy Lee Kandler, Western, Neb., for her play; and Albert M. Tannler, Scranton, Pa., for his hymn.

In the adult group the first-place winners were: Mrs. Vivian Weber, Burlington, Iowa, for her poster; Mrs. Clay Nifong, Winston-Salem, N. C., for her essay; Mrs. Elmer Becker, Black Creek, Wis., for her poem; and Mrs. William E. Bacon, North Canton, Ohio, for her hymn.

The Annual Stewardship Project was begun in 1922 as a poster and essay contest and has continued without interruption through the years. Each year a general theme and appropriate sub-themes for the various age groups are selected.

The best entries from a local church are selected and entered in the synodical judging. Then the best entries from each synod are chosen and submitted for judging at the national level. All entries are judged on the basis of general content, originality, style, clarity and neatness.

Very often the presentation of the award is made a part of the morning worship program in the winner's home church. Photo shows Mrs. Vivian Weber receiving a certificate of recognition from her pastor, the Rev. Calvin M. Ley of St. Paul's United Church of Christ in West Burlington, Iowa. Mrs. Weber's stewardship poster won first place in group E.

A complete listing of the denominational award-winners is available from the Commission on Stewardship, 1505 Race St., Philadelphia 2, Pa.

The general theme for the thirty-ninth Stewardship Project is "Stewardship standards for Christians today." Posters announcing the contest and resource materials are available from the Commission on Stewardship. The dates for the 1961 project are January 2 to February 20. Any member of a congregation of the United Church of Christ is eligible to participate in the project.

Mrs. Vivian Weber accepts first-place award from her minister, the Rev. Calvin M. Ley, during worship service at St. Paul's Church, West Burlington, Iowa.

Dr. Strauch is executive secretary of the E and R Commission on Stewardship. Photos by courtesy of the author, *The Burlington Hawk-Eye* and Rogers-Crocker Studio, Sheboygan, Wis.

NEWS

WITHIN THE UNITE

NEW EDITOR OF *SOCIAL ACTION* APPOINTED

THE appointment of Elizabeth Johns of New York City as publications secretary of the Council for Christian Social Action of the United Church of Christ and editor of *Social Action* magazine has been announced. Miss Johns, who succeeds Mrs. Alexander J. Grant on the C.C.S.A. staff, will assume her duties on February 1, 1961, with offices in New York City.

A native of Pennsylvania, Miss Johns received her undergraduate training at Goucher College, Baltimore, Md., and in addition to a Master of Science degree in sociology from Mount Holyoke College has had training at Harvard University, the New York School of Social Work, the University of Pennsylvania, Union Theological Seminary, New York, and Yale University Divinity School in sociology, education and psychology, and ethics.

Miss Johns has been engaged in social welfare work in Wilmington, Del., and i Baltimore. She taught sociology at Antioc College, Yellow Springs, Ohio, from 193 to 1941. Since then she has held variou positions with the Y.W.C.A. both in the stu dent movement and in the foreign division Her most recent assignment has been as specialist on training, helping women fron abroad observe Y.W.C.A.'s in the U. S.

She led Y.M.C.A.-Y.W.C.A. seminars t Europe and spent two years with th Y.W.C.A.'s of Burma and Ceylon, fron 1954 to 1956. In addition to numerou articles in various magazines, Miss John contributed a chapter in the book *Colleg Teaching and Christian Values* by Dr. Pau Limbert, secretary of the world Y.M.C.A

The social action agencies of the CC an E and R churches are conducting all o their programs jointly through the Counci for Christian Social Action.

DREAM PARSONAGE SERVES ILLINOIS STUDENT PASTOR

THE dream parsonage with the kitchen of tomorrow, no corners for dirt or dust and plenty of room for meetings has been built in southern Illinois. It is the parsonage of the Student Christian Foundation *(see photo)* and is located on the campus of Southern Illinois University at Carbondale.

The house is a geodesic dome design and can be constructed in far less time and at less expense than other houses of comparable size, according to its designer, R. Buckminster Fuller.

The S.C.F., a united campus Christian fellowship sponsored by the American Baptist (Northern), African Methodist Episcopal, Disciples of Christ, National Baptist, United Presbyterian Church, U.S.A., and the United Church of Christ denominations, has as its director a Congregational Christian clergyman, the Rev. Malcolm E. Gillespie.

Dedication services for the new parsonage were held October 2. It is the first of three new units being planned to house the ecumenical program on the Southern Illinois campus. Photo shows Mr. Gillespie *(right)* greeting guests *(left to right):* Dr. Kenneth Miller, assistant to the president of S.I.U.; the Rev. Carl F. Beyer, pastor of the Church of the Good Shepherd (E and R) in Carbondale; and the Rev. W. Everet Lynch, pastor of Zion E and R Church Marion, Ill.

Southern Illinois Universit

CHERRY TREES BECOME SYMBOL OF FRIENDSHIP

JAPANESE flowering cherry trees growing on church lawns and along the lake in the public park have become gracious symbols of a bond of friendship that exists between the people of Fort Wayne, Ind., and the people of faraway Japan.

An even more striking symbol of this friendship is Harry Takimori, who is shown in the photo *(right)* with two friends as they admire one of the cherry trees growing near the entrance to Plymouth Congregational Church.

Mr. Takimori is a native of Japan but has lived in Fort Wayne since 1912. He and his wife are active members of Plymouth Church, where he has served on the board of deacons and where he continues to attend Sunday services regularly despite his advanced age of 84.

When the International Christian University of Tokyo, Japan, was founded in 1949, Mr. Takimori immediately recognized the tremendous significance the school might have in the life of his native land where less than one-half of 1 per cent of the people are Christians. Accordingly Mr. Takimori has devoted much time and effort to publicizing the university and to soliciting support from Fort Wayne community groups as well as from churches and individuals. As a token of appreciation the university has presented cherry trees to those churches sending funds.

Recently Mr. Takimori arranged with the Fort Wayne Park Department to have fifteen flowering cherry trees planted along the lake in Franke Park as a symbol of Japanese gratitude to the people of Fort Wayne. In this way Mr. Takimori has also been able to express his gratitude to the community for the hospitality he and his family have enjoyed for half a century.

Stedman Studio

CHURCH FINANCE ADVISER APPOINTED

THE Rev. Gilbert L. Weidman of New York City has joined the staff of the Church Finance Advisory Service of the Board of Home Missions, Congregational Christian churches. *(Photo at right.)*

As midwest secretary with headquarters in Chicago, he will work with churches in thirteen midwestern states, directing financial projects for the erection of new buildings and for debt liquidation.

Mr. Weidman has been associated with the Office of Finance of the National Council of the Churches of Christ in the U.S.A. since 1957. Previously he was pastor of Disciples of Christ churches in Sharon, Ind., Windsor, Mo., and Quincy, Ill., the last for nine and one-half years.

A graduate of Phillips University in Enid, Okla., Mr. Weidman received his B.D. and M.A. degrees from Butler University School of Religion, Indianapolis, Ind. He was active in community affairs during his pastorate in Quincy, serving as president of the Lions Club. In his capacity as midwest secretary of the Church Finance Advisory Service Mr. Weidman

replaces the Rev. Richard K. Beebe, who has become minister of the Edwards Church in Northampton, Mass. *(See story of Edwards Church,* Herald, *October 29, 1959.)*

DR. SKIDMORE JOINS CC RELIEF DIVISION

THE new associate secretary of the Ministerial Relief Division of the CC Board of Home Missions is the Rev. Dr. Harold N. Skidmore, who has been superintendent of the Michigan Conference of Congregational Christian Churches for the past nineteen years. He succeeds Dr. Samuel W. Keck, who retired on September 15. The Ministerial Relief Division makes emergency grants to ministers and their families in cases of severe financial hardship and assists retired ministers and ministers' widows through pension grants.

Dr. Skidmore was born in Oldbury, England. He attended Oberlin College and received his B.D. degree from the Oberlin Graduate School of Theology. Defiance College in Ohio awarded him an honorary degree in 1941. From 1926 to 1931 Dr. Skidmore was minister of First Congregational Church, Holliston, Mass., and for the next ten years he served South Church in Grand Rapids, Mich. He has been president of the Michigan Council of Churches and the CC Superintendents' Council.

Continued on next page

E AND R LAYMAN JOINS AMERICAN BOARD STAFF

Office of Communication

VERNON H. BRANNEKY, 33, of Florissant, Mo., is the new assistant treasurer of the American Board of Commissioners for Foreign Missions, overseas agency of the Congregational Christian churches. He and his wife and two daughters have been members of Immanuel E and R Church in Ferguson, Mo.

Mr. Branneky, who has specialized in the accounting field as a financial planner and analyst, has been applications engineer on the plans and program staff of the McDonnell Aircraft Corporation, Lambert Airport, St. Louis, Mo., since 1958.

He had previously been employed as a financial analyst by such firms as the Carter Carburetor Division, ACF Industries, Inc., St. Louis; a division of the Ford Motor Company at Robertson, Mo.; the Shell Oil Company, St. Louis; and the Mississippi Valley Trust Company, also in St. Louis.

A native of Florissant, Mr. Branneky is the son of Herbert H. Branneky and the late Mrs. Hilda Branneky of Bridgeton, Mo. His maternal grandfather was pastor of the Evangelical and Reformed Church in St. Charles, Mo., for a quarter of a century and an uncle, Prof. H. L. Breitenbach taught at Elmhurst College for forty years.

Vernon Branneky graduated cum laude in 1949 from Elmhurst College, Elmhurst, Ill., with a Bachelor of Arts degree in economics and business administration. In 1959 Washington University in St. Louis awarded him the degree of Master of Business Administration. While serving in the U. S. Army (1944-46) he received specialized training at the University of Kansas and the University of Wyoming. Later he was sent to the Philippines, where he served as sergeant major of a replacement depot.

Mr. Branneky and his family will move to Boston where he will assist Carl H. Holdridge, treasurer of the American Board at 14 Beacon Street. Mr. Holdridge joined the board staff as associate treasurer in 1956 and has been treasurer since 1958.

CC HOME BOARD OFFICERS MEET IN PUERTO RICO

PUERTO RICAN CC churches were hosts October 23-28 to national leaders of the Congregational Christian churches when the Executive Committee and staff of the Board of Home Missions met there.

Fifty-seven members of mainland churches visited the island churches and institutions, many of which have been aided by the board's Higher Education and American Missionary Association Division during its sixty years of work in Puerto Rico.

The Executive Committee held a joint meeting with the Executive Council of the United Evangelical Church of Puerto Rico at Rio Piedras. This organization was formed in 1930 by the union of the Congregational churches and Evangelical United Brethren churches on the island.

When Congregational missionaries first went to Puerto Rico after the collapse of Spanish rule, there was only one Protestant church on the island. Today there are fifty-three churches in the Congregational Christian Conference with a total of 4,576 members. One-third of the churches are self-supporting and all but one have Puerto Rican ministers.

A high point of the visit was a tour of Ryder Memorial Hospital at Humacao, founded by Congregationalists in 1914. This modern eighty-bed institution is staffed by doctors from both the island and the mainland. Teams of physicians and nurses from the hospital travel by jeep to remote rural areas to hold clinics.

A recent addition to Ryder Hospital has been a school for practical nurses, which is also supported by the Board of Home Missions. The school graduates each year twenty to thirty young women fully equipped to serve where graduate nurses are not available. Photo shows Dr. and Mrs. James W. Lenhart of Des Moines, Iowa, being greeted on their arrival in Puerto Rico by the Rev. Gilberto Robles-Rodriguez, executive secretary of the Puerto Rican CC Conference. Dr. Lenhart is president of the Board of Home Missions.

Office of Communication

BROTHERHOOD CHAPTER HONORS PAST PRESIDENTS

Sheboygan Press

NINE of the ten past presidents of the Brotherhood of Andrew and Philip of Zion E and R Church, Sheboygan, Wis., were on hand for the recent Past Presidents' Night opening the fall season of men's meetings.

Dean of the group was Frank Guenther, who served as first president from 1927 to 1938 and again in 1942-43. Norman Kanske, current president, conducted the meeting at which Kenneth Benson, a member of the Kohler Company's legal department, was the principal speaker. Opening devotions were conducted by the Rev. George A. Mohr, Zion Church pastor.

Walter Klumb, "keyman" for North Wisconsin Synod, reported on the national convention of United Church Men held in St. Louis last August, which he attended as a delegate. He spoke in particular of the new Churchmen's Brotherhood project to raise $33,000 toward building a chapel at Fellowship Center in St. Louis.

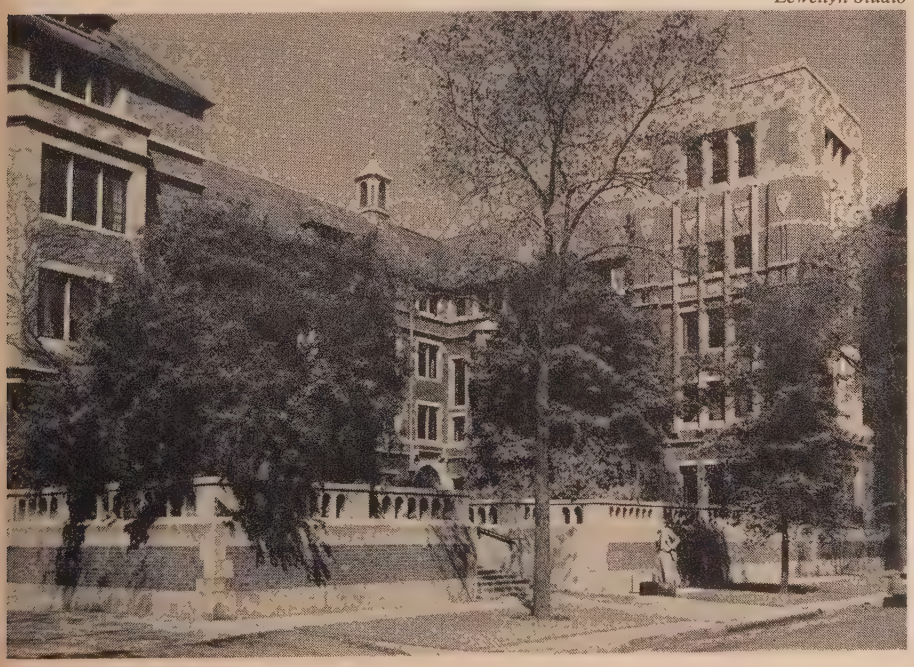
Photo shows the present and past presidents with their pastor *(left to right, standing):* Pastor Mohr, Norman Kanske, Fred Maurer, Herb Kanske, Karl Stephen, Robert Kaeser, Nick Schipper; *(seated)* Frank Guenther, Alvin C. Andersen, Leo Fischer and Walter Klumb. The one past president unable to attend was Bert Hanson, who now lives in California.

C.T.S. DEFINES NEW RELATIONSHIP TO CHICAGO UNIVERSITY

A NEW contract defining the relationship between Chicago Theological Seminary and the University of Chicago has been announced by the two institutions *(see* Herald, *July 14, 1960)*. It replaces an association that began in 1915, when the seminary moved to the University of Chicago campus, and recognizes also that the Federation of Theological Schools in which the university and the seminary have participated since 1943 was officially dissolved September 30, 1960.

"The new agreement that our school has now signed with the University of Chicago," commented Dr. Howard F. Schomer, president of C.T.S., "formally recognizes that the cooperation of the university and the seminary for the past forty-five years has been mutually advantageous. It provides everything essential for the continuance of this association."

Lewellyn Studio



Each institution is now responsible for the appointment of its own theological faculty and the determination of its own courses of study, but the classes of both institutions are open to qualified students from the other school. Libraries, residence halls, refectories and other facilities are likewise made reciprocally available *(photo shows C.T.S. dormitory)*.

The seminary plans to make every possible use of the course-offerings of the university in its new curriculum, which is being designed to prepare devoted, learned and effective Christian ministers, according to Dr. Schomer. "As in the past," he says, "our school, which was founded by Congregationalists and is now closely related to the United Church of Christ, will admit qualified students of every type of religious background. This agreement honors the purpose that is central in our charter."

The continuing relationship with the University of Chicago on the part of the other three former members of the Federation—the Divinity School of the University of Chicago, the Disciples Divinity House and Meadville Theological School—varies from institution to institution.

NEWS of the WORL

JAPAN OBSERVES LABOR-THANKSGIVING DAY

An American and two Japanese students stand prayerfully in a ripened rice field on the campus of Japan International Christian University (J.I.C.U.) near Tokyo.

Although the Japanese do not observe the same Thanksgiving Day as Americans, their Labor-Thanksgiving Day, November 23, is dedicated to the workers in both industry and agriculture. This year for the sixth successive year Japan is blessed with a large rice crop thanks chiefly to scientific experiments that have led to the development of superior strains. In this work the agricultural division of J.I.C.U. has been playing a significant part. Its farm area, comprising some eighty acres equipped with machinery and livestock donated by friends in the United States, serves as an experimental and demonstration center. It also is a source of food supply for the university, through the cultivation of rice and vegetables and through dairy farming.

In a country where less than one-half of 1 per cent of the people are Christians, 95 per cent of the Japanese who donated funds to establish this Christian university were non-Christian. The all-Christian faculty of over 100 includes one-third who are non-Japanese. Last year the student body of 775 included seventy-two non-Japanese from eight countries. The word "foreign" is an abjured term at J.I.C.U., where no one may rightly be called "foreign." This basic Christian and international aspect fulfills the conviction of Japanese leaders after the war that "Japan's most pressing need was education in democratic and international understanding—firmly secured in a spiritual foundation."

QUEEN ATTENDS SCOTTISH REFORMATION CELEBRATION

Queen Elizabeth II joined in a service of thanksgiving marking the 400th anniversary of the Scottish Reformation in St. Giles Cathedral, Edinburgh. The congregation numbered more than 2,000 people.

The Queen also addressed the General Assembly of the Church of Scotland *(see photo)*—the first reigning sovereign to do so in 358 years—calling on all Christians to take a "lesson from the Reformation" and rediscover the insights of the Bible for the problems of our time. Prince Philip accompanied the Queen.

In an address lasting just over five minutes, Queen Elizabeth described the Scottish Reformation as a "turning point in the nation's life."

"In spite of the bitter quarrels of the past and the divided religious loyalties that still remain with us," said the Queen, "I believe that what happened at the Reformation can be stated in terms on which all Christians may agree. Holy Writ was liberated to the people and as a result the word of God was revealed again as a force to be reckoned with in the affairs of both public and private life."

Representing the Evangelical and Reformed Church at the anniversary celebrations was Dr. Allen O. Miller, Professor of Systematic Theology at Eden Theological Seminary, Webster Groves, Mo.

Life and Work

WIDE CHURCH

CC LAYMAN JOINS WORLD COUNCIL STAFF

WALTER S. Kilpatrick, Congregational Christian layman who for the past four years has represented Church World Service in Greece, has been named secretary for refugees and director of refugee services in the Division of Interchurch Aid and Service to Refugees of the World Council of Churches. He replaces Dr. Edgar H. S. Chandler, also a Congregational Christian, who is now executive vice president of the Church Federation of Greater Chicago.

Before assuming his C.W.S. post in Athens, Mr. Kilpatrick was for eight years senior representative in Germany and Austria for the Y.M.C.A. and Y.W.C.A. Earlier he worked with the Y.M.C.A. program of aid to war prisoners. A graduate of the University of Pittsburgh in Pennsylvania, he did further study at Westminster College, Cambridge, England and at the University of Basel, Switzerland. He is chairman of the Council of Voluntary Agencies in Greece and a member of the executive committee of the board of managers of Pierce College, Athens.

Mr. Kilpatrick has written many articles on refugees, Christian education and related topics. His office will be located at the World Council of Churches' headquarters in Geneva, Switzerland.

NATIONAL COUNCIL TO HOLD TRIENNIAL ASSEMBLY

LEADERS of thirty-three Protestant and Orthodox communions in the United States with nearly forty million members will meet at the Civic Auditorium of San Francisco, Calif., for the General Assembly of the National Council of Churches from December 4 to 9.

Nearly 3,000 representatives of United States churches from fifty states and guests from abroad will take part in the triennial sessions of the National Council of Churches' main legislative body. Six hundred and ninety-four of them will be voting delegates.

Official representatives of the Congregational Christian churches, as listed in the 1959 *Year Book*, are as follows: Robert M. Bartlett, Ohio; Mrs. John C. Bennett, New York; Margaret R. Blemker, Massachusetts; Sidney H. Buckham, Utah; Alford Carleton, Massachusetts; Mrs. James E. Chinn, Oregon; S. Bruce Copeland, California; William C. Dixon, California; Truman B. Douglass, New York; John E. Felible, Michigan; John F. Forsyth, Arizona; Ray Gibbons, New York; Mrs. Allen Hackett, Missouri; Carl H. Holdridge, Massachusetts; Mrs. Douglas Horton, New Hampshire; Fred Hoskins, New York; Vere V. Loper, California; Everett W. MacNair, Alabama; John F. McClelland, Montana; William E. McCormack, California; Mrs. Clarence L. Murdey, Washington; John G. Neukom, California; William D. Pratt, California; Mrs. R. Wilbur Simmons, California; Hugo W. Thompson, Minnesota.

The E and R delegation will include Rudolph S. Allrich, Lodi, Calif.; Harold M. Baumler, Hamburg, N. Y.; Melvin M. Brunson, Portland, Ore.; Mrs. E. Roy Corman, Pittsburgh, Pa.; Mrs. George P. Ellerbrake, New Orleans, La.; John R. C. Haas, Evansville, Ind.; Theodore Heil, Lodi, Calif.; Donald L. Helfferich, Collegeville, Pa.; Ben M. Herbster, Norwood, Ohio; Henry C. Koch, Washington, D. C.; Mrs. Milton C. Lang, Baltimore, Md.; Ralph P. Ley, Waukesha, Wis.; Sheldon E. Mackey, Philadelphia, Pa.; William C. Nelson, Akron, Ohio; Karl H. A. Rest, Tonawanda, N. Y.; Mrs. Clarence E. Sitler, Louisville, Ky.; and James E. Wagner, Philadelphia, Pa.

In addition to framing blueprints for future action, the assembly will: (1) elect a new president and other officers (U.C.C. co-president James E. Wagner is chairman of the committee on nominations and will present the names of proposed officers); (2) receive new member communions and consider their recommendations; (3) make necessary constitutional revisions; (4) review reports on the seventy year-round programs that the cooperating churches sponsor through the National Council; (5) issue a "Message to the Churches."

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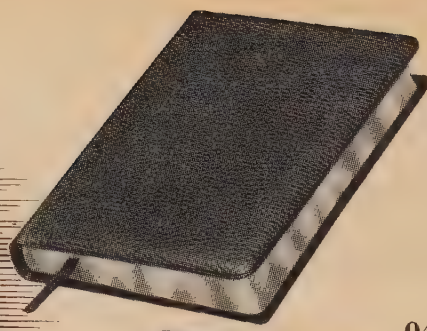

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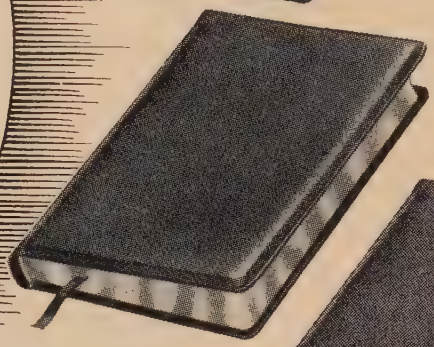

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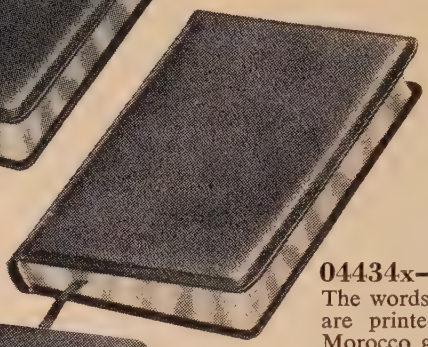

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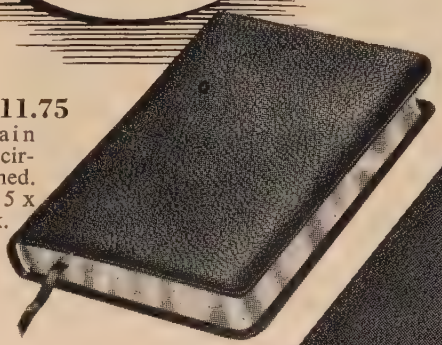

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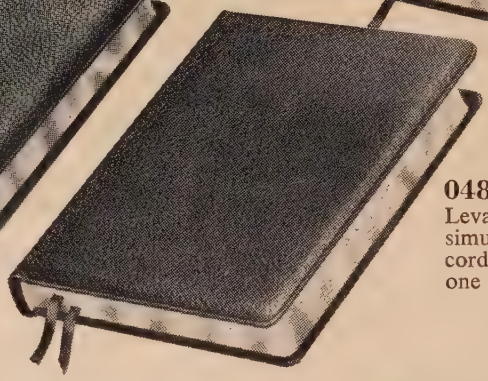

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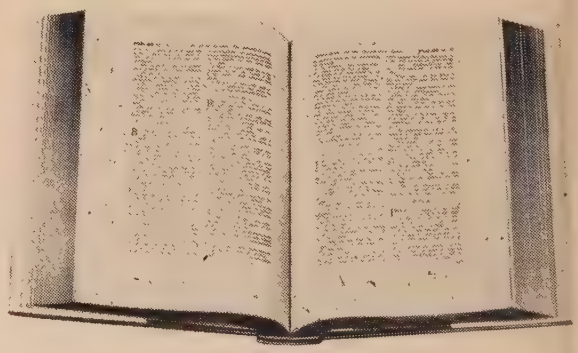

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OBITUARIES

DR. JOHN W. BARNEY, for thirty-one years professor of English at Elon College, N. C., died July 6 at the age of 79. Professor Barney had also served the Elon College Community Church (CC) as deacon for nearly thirty-five years. His widow survives.

THE REV. ARTHUR K. BEISHEIM, 62, pastor of Emanuel United Church of Christ, Buffalo, N. Y., died October 4. He was educated at Mission House College and Seminary, and served churches in Ohio and New York. On June 22 West New York Synod of the E and R Church presented a citation to Pastor Beisheim in recognition of his services as secretary of the synod for twelve and one-half years. His widow, two daughters and a son survive.

THE REV. HERMAN H. BIERBAUM, retired E and R minister of Evansville, Ind., died on September 24 at the age of 84. A graduate of Elmhurst College and Mission House Seminary, he was ordained in 1900. Pastor Bierbaum served churches in Wisconsin, Illinois and Indiana until his retirement in 1951. Surviving are one daughter and two sons, one of whom is Dr. Ruben J. Bierbaum, pastor of Bethel Church, Evansville, Ind. The Rev. Jonathan C. Bierbaum of Boonville, Mo., is a brother.

MRS. NEVA WARFEL DUDDY, 70, of Worcester, Mass., died October 6. She was the wife of the Rev. Dr. Frank E. Duddy, associate minister in the Worcester area for the Massachusetts CC Conference and executive secretary of the Worcester City Mission Society.

Born in Yorktown, Ind., she graduated from DePauw University, Greencastle, Ind. Mrs. Duddy was a member of Adams Square Congregational Church and chairman of its missions committee. She served for three years as program chairman for the Worcester County District of Women's Work in the Massachusetts Conference.

In addition to her husband, she leaves a son, Dr. Frank E. Duddy Jr., president of Westminster College, Salt Lake City, Utah, a sister and two grandchildren.

THE REV. THEOPHILUS L. HAAS, retired E and R minister of Evansville, Ind., died September 17 at the age of 86. Graduating from Elmhurst College and Eden Theological Seminary, he was ordained in 1896. Following two pastorates in Illinois, Mr. Haas served St. Paul's E and R Church, Evansville, Ind., from 1916 until his retirement in 1955. During these years he was instrumental in organizing several new congregations, and he also served for a time as a member of the board of directors of Eden Publishing House. Surviving are his widow, a son, the Rev. Manfred F. Haas of Evansville, Ind., and two daughters.

THE REV. HANS HORNY of Grosse Pointe, Mich., a retired E and R minister, died on October 6 at the age of 84. A graduate of Elmhurst College and Eden Theological Seminary, he did postgraduate work at McCormick Theological Seminary, Chicago. Following his ordination in 1900, Pastor Horny served churches in Michigan, Kentucky and New York. Surviving are two daughters and a son.

MRS. MARY ELIZABETH HALL HUNT, 84, widow of the Rev. William S. Hunt, pioneer Congregational missionary in the Idaho-Utah Territory, died September 25 in Pocatello, Idaho.

After Mr. Hunt's death in 1926, Mrs. Hunt served as librarian of the Pocatello public library, retiring in 1950. Her survivors include four sons, two daughters and three sisters.

MRS. MARY E. LYERLY of Winston-Salem, N. C., widow of Dr. Jacob M. L. Lyerly, a minister in the former Reformed Church in the U. S., died October 4 at the age of 94. Before his death in 1923 Dr. Lyerly was engaged in educational work. He and Mrs. Lyerly were influential in the establishment of the Nazareth Children's Home in Crescent, N. C. Mrs. Lyerly is survived by two sons and six daughters, one of whom is the wife of the Rev. C. Nevin Stamm of Denver, Pa.

THE REV. JOHN H. PERRY, 65, minister of Union Congregational Church in New York City, died October 23.

Minister of the church for eighteen years, he also served as a chaplain at Harlem Hospital. He is survived by his widow, two sons, a daughter and seven grandchildren.

THE REV. CHARLES J. SCHAUFUSS, a retired Congregational Christian minister, died at his home in Fort Thomas, Ky., September 29 at the age of 73.

Mr. Schaufuss was born in the Amana Society, a religious community in Iowa. He received his education at the University of Minnesota, the University of Chicago and Chicago Theological Seminary, and served CC churches in Minnesota, Illinois and Kentucky. After a twenty-five year pastorate in Newport, Ky., he was named minister emeritus. His widow and two sons survive.

THE REV. NORMAN E. SINNINGER, retired Congregational Christian minister of Sparta, Wis., died August 22 at the age of 84. Mr. Sinninger served churches in Illinois and Wisconsin.

LETTERS

Columbus, Ohio

TO THE CO-EDITORS:

I have just written several notes to people whose articles appeared in the October 6 issue of *United Church Herald*, and while in the mood thought I might pass on a note of thanks to you for the *Herald's* creative, streamlined format and stimulating material.

I think the news slant, the editorial comment and the feature stories are all top rate. I speak for a lot of people at First Community in saying "well done" and congratulations on this the beginning of your third year of publication.

Otis A. Maxfield
Minister, First Community Church.

★

Reading, Pa.

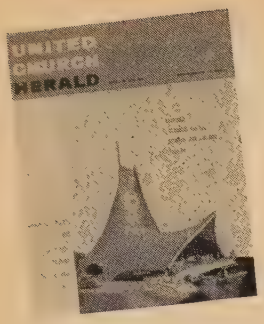
TO THE CO-EDITORS:

In a recent issue of *United Church Herald*, William Robert Miller pointed to the need for a creative and imaginative approach in endeavoring to enrich the musical repertoire of the average congregation. His article, "Church music: is novelty or depth needed?" says many things that I have felt as a pastor who has little more than an amateur's grasp of the field. . . .

In the interests of advancing the very same cause to which I feel Mr. Miller is committed, however, may I be permitted to venture one or two critical comments? First, it strikes me that the approach used, the verbiage employed, is far too esoteric for the average person who is in charge of music in any one of the great majority of our congregations. It doesn't seem to me, in other words, that an article of this pitch will wean anyone away from either "the pseudo-Victorian or the George Beverly Shea variety" of church music. . . .

A second comment would be to call into question Mr. Miller's philosophy of worship. He states: "Often when I am particularly moved by a sermon or Scripture reading, I feel so musically cheated that when I get home I must listen to some Buxtehude or Roger Sessions organ pieces to reclaim that feeling." In answer to the question he asks, "Why should this be so?" I am inclined to reply that he is as bankrupt in his appreciation of the true nature of corporate worship . . . as is the man who says . . . he can get more out of staying home on Sunday morning to listen to the radio preachers than he can get by coming to divine worship. . . .

R. Howard Paine
Pastor, St. Thomas Reformed Church.



How to use this issue

FOR EVERYONE . . .

. . . William Robert Miller's significant article on page 4 deals with two central world issues: the problem of peace and the work of the world-wide church. A vital national concern, federal health insurance, is discussed by F. Nelsen Schlegel on page 14.

MISSIONS COMMITTEE . . .

. . . members will be interested in Helen E. Baker's exploration of the 1960-61 foreign mission theme on page 6. Alford Carleton's article, page 15, will be helpful as they interpret the new Africa Opportunity Fund to their congregations. And they can enjoy all the details of the colorful 150th anniversary of the American Board through David M. Stowe's report, page 12.

YOUNG PEOPLE . . .

. . . may wish to follow the example of teen-agers in Chappaqua, N. Y., who recently held a Work Day for Christ. Story and pictures on page 8.

WOMEN . . .

. . . will find on page 18 a perceptive discussion of the role of women's groups within the life of the church, written by Lillian S. Gregory.

DON'T OVERLOOK . . .

. . . Dr. Ralph W. Sockman's meaningful meditation for the Thanksgiving season. Dr. Sockman considers Paul's spirit of thankfulness in relation to our present-day situation (page 10).

UNITED CHURCH HERALD

PROGRESS REPORT

Report of voting by CC churches on the proposed United Church Constitution

YES	284
NO	28
ABSTAIN	4
CHURCHES VOTING	312*

*abstentions not included

World Church

(Continued from page 5)

stitute for them a vast program to heal the sick, feed the hungry and bring hope wherever there is despair. But until such time as you decide to do this, we Christians will take it upon ourselves to do it with whatever resources we can muster." Within the framework of day-to-day parish life, an atmosphere could be created in which young Christians would have a real sense of aliveness in their faith.

The above speculations are based on the proposition that a national church has decided to make an international commitment, to throw down the barriers and embrace ecumenicity without reserve, to become a forerunner. But who will be the forerunners of this forerunner? The issue does not rest with the national church body alone but goes deep down to every individual Christian. It is, after all, through the efforts of individual Christians that the church exists and has progressed to its present stage in the movement toward unity.

There will be those who say: "Splendid. Why don't you pacifists and social-actionists go ahead with this idea? When you have made a go of it, perhaps the whole church will be ready to move along with you." Their advice to the pacifists and social-actionists is valid and welcome. But it would carry more weight if it came from co-workers rather than spectators.

But just as there are reason and purpose in the institutional structure of the church and its administrative functions, so there is need for a peace program not just as a set of disconnected acts by individual Christians and by denominational and ecumenical leaders, but as part and parcel of the whole church. World Refugee Year gives some inkling of the coordination and cooperation that can be developed for Christian service. It needs to be nurtured and multiplied and built into the very fabric of church life.

Often those outside the church know us better than we know ourselves. When we say, "I am a Christian," it is generally assumed to mean that we hold certai opinions about various rather recondit aspects of life and death. It could mea however, what it once meant—that we ar God's chosen people, recognizable withou label by our consistent courage and pe severance in kindness and good works.

The ecumenical movement cannot pu itself up to that high station by its ow bootstraps. But it can in all humili prayerfully set this as its aim and welcom the efforts of all to bring this to pass. Th leaders of the World Council and its su porters in every nation can resolve not th pacifism is the will of all churchgoers b that it is the will of God and that his peop have erred and strayed from doing his wil If enough contrite prayers are offered u will not God help our unbelief and give u the power that we lack?

So many of us have tried to pretend tha power is irrelevant to our situation. W have tried to devise formulas to bring peac and amity by getting our enemies to lov us, or at least to let us alone, through fea of our military might. God has been merc ful and patient beyond our deserts whil we engaged in this folly. He must expe much of us when we come to see how foo ish we have been.

Much has been said about the urgent dan ger of nuclear annihilation. This dange is very real indeed. But of far greater im port is the question of our response to i If despite our efforts the cataclysm come it will be over in a very short time. But i the eternity that remains, can we ever o tain God's forgiveness if we have not don all that we could to bring peace wher there was strife?

Some will console themselves with th idea that grace and salvation are auto matic; one puts a few ritual words in a ecclesiastical slot and out comes forgive ness, no matter how blatantly sinful hi heart may be. But it seems to me that Go will have the last word; he is not as hypno tized by litanies as we are. He is a powe unto himself, and the task before us is no to find how his will may be made to co incide with ours, but to discern his will an do his truth.

Church and Ministerial RECORD

E and R Address Changes

BONTRAGER, JOHN K. (Ch), San Francisco, Calif., to Columbia River Group, Pacific Reserve Fleet, Tongue Point, Astoria, Oregon.

DOHRMANN, LEONARD B., Lodi, to 9136 Cecile Way, Sacramento 26, Calif., pastor of Rosemont United Mission.

FENSTERMACHER, HARRY F. (Ch), Camp Lejeune, N. C., to 1732 Twenty-seventh Ave., Apt. 208, Oakland 1, Calif.

GILLIOM, JAMES O. (D), 720 Fourteenth Ave., N., Seattle 2, Wash., (office address).

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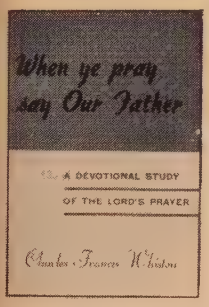

Charles F. Whiston

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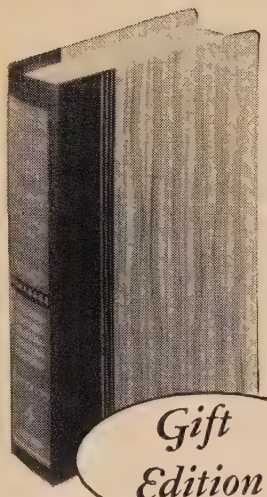

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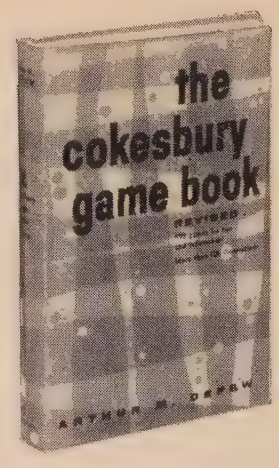

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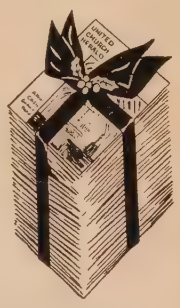

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SPACHT, MARK B., Bridgeport, Ohio.

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WEIR, WENDELL W., assistant, First, Pas dena, Calif., to study.

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BERTINI, WILLIAM D. JR., ordination, Se ond, West Newbury, Mass., October 1

BUCKLAND, Mass., Mary Lyon, 175th an versary, October 9.

CANAAN, N. Y., 175th anniversary, July 1

CLENDENNING, LEE, installation, Comm nity, Savanna, Ill., September 25.

DANA, ROBERT G., ordination, South, Co cord, N. H., October 16.

ELDRIDGE, ROGER L., ordination, Plymout Milwaukee, Wis., October 2.

ERWIN, S. D., 75th anniversary, Septem ber 4.

FIELDS, CLYDE L., installation as superi tendent of the Southern Convention Congregational Christian Churches, Firs Henderson, N. C., October 18.

GILMORE, JOHN L., ordination and install tion, Miner, Wilkes-Barre, Pa., Octob 16.

GRACEVILLE, Minn., First, 75th anniversar September 18.

GRAND RAPIDS, Mich., Comstock Park, 50t anniversary, September 16, 17, 18.

HALL, JOHN R., installation, Minot, N. D October 10.

HALLIDAY, NORMAN W., recognition, Ric ville, Iowa, July 31.

HOLLAND, DARRELL W., ordination and i stallation, Riverside, Lawrence, Mass.

HUMBOLDT, S. D., First, 75th anniversar August 28.

KEENE, N. H., First, rededication week September 25 to October 2.

LIBERTY, N. C., Smithwood, rededicatio October 9.

LINDE, RICHARD B. L., installation, Firs Elyria, Ohio, October 2.

MAC LEAN, ALLEN D., ordination and insta lation as associate, Central, Worceste Mass., October 2.

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ORLANDO, Fla., First, ground breaking, November 6.

VAN HOEK, WALTER R., installation, Harvard, Brookline, Mass., September 18.

ROACH, KENNETH E., ordination, Washburn Memorial, Sherman Mills, Me., July 24.

ROBBINS, SAMUEL D., installation, Roberts and Hammond, Wis., October 9.

ROBBINSDALE, Minn., First, ground breaking, August 28.

SAN DIEGO, Calif., Chinese Community, 75th anniversary, September 11.

SAN MARINO, Calif., dedication, October 16.

SAVANNA, ILL., Community, acceptance by Bureau-Rock River Association, September 25.

SOUTH HARTFORD, N. Y., 150th anniversary, August 28.

SOUTH ST. PAUL, Minn., Clark Memorial, dedication, September 25.

STEAKLEY, RAY S., recognition and installation, Plymouth, Moline, Ill., October 18.

TRAVERSE CITY, Mich., First, dedication, September 11.

WILLIAMS, STODDARD B., ordination, First, East Haddam, Conn., September 25.

ZILLIAC, GEORGE H., ordination and installation, First, De Pue, Ill., October 9.

E and R Installations

ABELE, R. REINHOLD, Christ Church, Hardin, Montana, October 2.

BEYER, FREDERICK W., St. John's, Chicag Heights, Ill., October 2.

BOETTCHER, GEORGE J., St. Paul's, Pinc neyville, Ill., October 16.

CARPENTER, LONNIE A., First, Salisbur N. C., September 25.

DEITZ, JAMES G., St. John's, Strasburg, Ohi October 9.

FRASER, RICHARD J., St. John's, Niles, Mic October 16.

GOLD, JAMES H., Middleburg Charge, Ce tral Pennsylvania Synod, October 9.

GROFF, FREDERICK W., Hollidaysbu Charge, Central Pennsylvania Syno September 11.

HOSTO, ROLAND W., Bethlehem, Sutter, Il July 24.

JENSEN, EUGENE T., Jackson Ave., New O leans, La., October 2.

KAUTZ, ALBERT G., assistant minister, S Peter's, Chicago, Ill., September 18.

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PADEN, ROBERT N., Cashtown Charge, Me cersburg Synod, October 9.

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SCHLUETER, PAUL J., St. Paul's, Bellevill Ill., October 2.

SOLT, PAUL I., St. Thomas, Bethlehem, Pa October 16.

SPONSLER, LEONARD S., Valley Forge, Wayn Pa., October 9.

SPOONER, DAVID T., associate pastor, Phili pus, Cincinnati, Ohio, October 2.

STEPLER, BOYD D., Saron, Linton, Ind., O tober 2.

TEMPEST, WILLIAM H., Zion, Gresham, Ore September 18.

VOLL, DONALD C., Calvary Community, Ma wood, Ill., September 11.

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CC *Departures for the Field*

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From San Francisco: Mr. and Mrs. Allen P. Lovejoy, Berkeley, Calif., under appointment for service at Tunghai University at Taichung, Taipeh, Taiwan, with their three younger daughters. Mr. Lovejoy is to be the controller-treasurer of the university, which is sponsored by the United Board for Christian Higher Education in Asia.

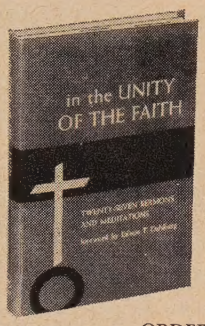
The Rev. Dr. and Mrs. Allen L. Irwin, Hartford, Conn., under appointment for service in Japan under the United Church of Christ. The Irwins' two daughters, one of whom is still in college, are remaining in the United States.

CC *Birth*

September 5, 1960. To Dr. and Mrs. Warren H. Winkler of the Near East Mission, Talas, Turkey, a son, Barth Harry, in Ankara, Turkey.

Correction

The resignation of the Rev. H. Norman Jackson, Wyandotte, announced by the Michigan Conference was an error.



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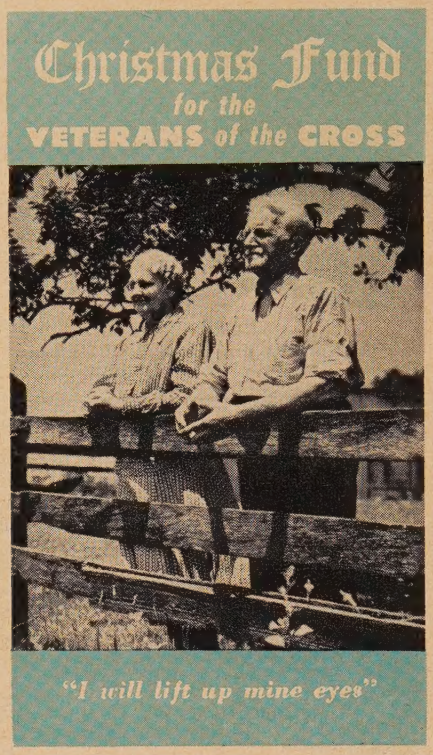

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